

THE  
Juvenile Instructor

VOL. 61

AUGUST, 1926

NO. 8





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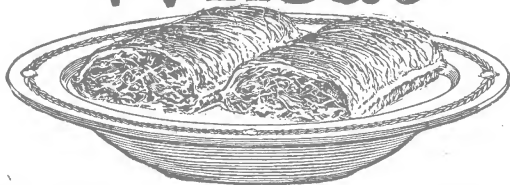
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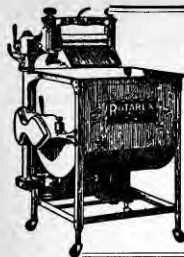
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## The Juvenile Instructor Cover Picture

### HOME, SWEET HOME

From the Original Painting by Adelaide Hiebel. Reproduced and Published by The Gerlach-Barklow Company, Joliet, Ill., U. S. A., and Stratford, Canada.

"A charm from the skies seems to hallow us there,  
Which seek through the world is not met with elsewhere."

Home! Echoing perhaps with the prattle of baby voices and the toddling steps of baby feet; the abiding place of the affections; where all the barriers are broken down and life is blended into a common understanding and service. It is the institution upon which all patriotism rests and the basis of all social and political advancement, as history shows human nature incapable of love of country without love of home.

The most beautiful and enduring interpretation of this feeling ever transcribed into language is the song-poem, "Home, Sweet Home," written by John Howard Payne, editor, actor and playwright. His song featured one of his operas produced at Covent Garden Theater in London in 1832.

The old-fashioned house presented herewith, with its appealing setting, is the place where Payne was born.. It is located at Easthampton, Long Island, and through the timely action of public-spirited citizens is being preserved as a fitting tribute to the author and as a symbol of that love of home which has made our country great. It seems like a strange irony of fate that Payne's professional career and his appointment as Consul at Tunis, Africa, at which post he died in 1852, should have been denied the privilege of enjoying those home blessings so touchingly expressed in his verse. His body lies buried in the city of Washington.

This picture is the work of Miss Adelaide Hiebel and is one of her best, both in execution and in sympathy of treatment.



**THE PROPHET JOSEPH SMITH**

From photograph of original oil painting. The photograph was presented to Susa Young Gates by Frederick M. Smith, in whose possession is the original painting.





# The JUVENILE INSTRUCTOR

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## Joseph Smith, his Country and his God

*By Susa Young Gates*

The foundation of the Church of Jesus Christ could not be laid on the shifting sands of disloyalty. When the Savior's tempters sought to snare His feet in the slime of Roman-Judean politics, He silenced His critics with that matchless answer: "Render unto Caesar that which is Caesar's and unto God that which is God's." Would He select a man of weak moral fiber, of wavering loyalty, to reestablish His Church in these the last days? He did not. Again and again, in the revelations which He gave to the Prophet He had chosen, He reveals the inspired origin of this government, and its laws. In a revelation given in 1833, our Lord says: "I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose." (Doc. and Cov. 101:80.)

The character and ancestry of Joseph would at once silence any doubts as to his inherited courage and loyalty. His earliest ancestor, Robert Smith, who came over in 1638, settled near Boston. Robert's son, Captain Samuel, great-grandfather of Joseph, lived in Topsfield, near by, and was a man of distinction in the colonies. His military service gave him the rank of captain and he was a vital part of the movement which gave the American colonies their independence. He was, in addition to holding many civil offices of trust, a delegate to the General Court or House of Representatives in Boston during the stormy period

of 1764-1781, was a delegate to the Provincial Congress at Concord, 1774, 1775; he was Chairman of the famous Tea Committee from Topsfield in 1773. Listen to the detailed record of his services as given by the Church Historian, Joseph Fielding Smith, in his *Essentials of Church History*:

"Among the many positions he held are the following: He was grand jurymen in 1760; in 1770, road supervisor; in 1779, 1780, 1783, 1784 and 1785, on the committee of safety; from 1771 to 1777 and in 1781 and 1782, assessor and selectman in Topsfield, declining the honor in 1783; he was moderator, in 1758-60, 1762, 1764, 1766-73, 1777-80, and 1782-83; representative to the General Court (House of Representatives) in 1764-70, 1772, 1777-78, and 1781; town clerk in 1774, 1776 and 1777; delegate to the Provincial Congress at Concord, October 11, 1774 and again January 19, 1775, and on the tea committee, from Topsfield and acted as chairman in 1773."

Captain Samuel's grandson, Asael Smith, who was born 7 Mar., 1744, in Topsfield, Mass., entered the war of the Revolution, serving with the Colonial forces till 1785. Asael's son Silas, uncle of the Prophet Joseph, and father of our famous Utahn, Jesse N. Smith, served through the war of 1812, and was Captain of a troop of Militia.

Not only on the paternal side was Joseph Smith of loyal American stock. His mother, who was Lydia Gates-

Mack, descended from some of the boldest, bravest soldier-sailors during the early Colonial and Revolutionary period. Lydia Gates' ancestry connected back in its beginnings with the Connecticut Gates' line out of which came that Gates soldier who rode with Paul Revere on that remarkable ride and from whom Vice-President Charles Gates-Dawes descended. The Macks were tremendously vital, daring in action, cool under fire and resourceful to a degree. Said George A. Smith, Church Historian, Counselor to President Young, and first cousin to the Prophet in referring to the martyrdom of the Prophet and Patriarch:

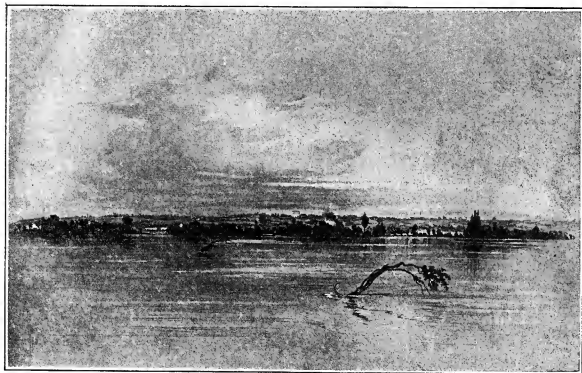
General Joseph Smith, the Commander of our Legion, was treacherously murdered and his noble brother by his side also, while under the sacred pledge of safety by the Governor of Illinois, Governor Ford. General Smith's paternal grandfather was at the elbow of Col. Ethan Allen, at Ticonderoga, (1777), and with Stark at Bennington; and his maternal grandfather was in the first Naval

battle, and at the elbow of the first Commodore of the American Navy, when the first Naval battle was fought by Americans against Great Britain, and served during the entire war. Fourth of July, 1852.

Some details of the services given by the Mack soldiers and sailors are thus enumerated by Joseph Fielding Smith, in his Church History:

"Maternal grandparents of Joseph Smith—Solomon, son of Ebenezer Mack, was born in Lyme, Conn., Sept. 26, 1735. At the age of twenty-one years he enlisted in the services of his country under the command of Captain Henry, and the regiment of Col. Whiting. He was engaged in the king's service with two teams carrying supplies to Fort Edwards. In 1748 he enlisted under Major Spencer and was engaged in several bloody engagements in which his life was spared miraculously. He served until the spring of 1759, when he received his honorable discharge at Crown Point. \* \* \*

"In 1776, Solomon Mack enlisted in the American army. For some time he served in the land forces and later





JOSEPH SMITH'S RESIDENCE, NAUVOO, ILLINOIS.

was transferred to the navy. With his two sons, Jason and Stephen, he was engaged in a privateering expedition commanded by Captain Havens. In this service they passed through some thrilling experiences, but escaped without great harm. His service in the war covered a period of about four years. After his discharge he went to Gilsum, New Hampshire, to make his home. Owing to the rigorous campaigns through two wars, he became broken in health and suffered considerably in his declining years. His son Stephen moved to Vermont and later to Detroit, where he engaged in mercantile pursuits and was one of the founders of Detroit. During the war of 1812 Stephen again entered the services of his country. He held the commission of captain at the time of the siege of Detroit and was ordered by his superior officer to surrender, which he boldly refused to do. Breaking his sword across his knee he threw the parts into the lake and said he would not submit to such a disgraceful compromise while the blood of an Amer-

ican ran in his veins." (Church History, pages 30, 31.)

No more thrilling pictures are found in the American histories of those long-ago events than the records of several engagements recorded in the life of Joseph Smith by his own mother, Lucy Mack Smith. She copies the record made by her father Solomon Mack:

"At the age of twenty-one years \* \* I enlisted in the services of my country, under the command of Captain Henry, and was annexed to the regiment commanded by Col. Whiting

"From Connecticut, we marched to Fort Edwards, in the state of New York. We were in a severe battle, fought at Half-way Brook in 1755. During this expedition, I caught a heavy cold, which rendered me unfit for business until the return of warm weather. I was carried the ensuing spring to Albany.

"In the year 1757, I had two teams in the King's service, which was employed in carrying the general's baggage. While thus engaged, I went

one morning to yoke my team, but three of my oxen were missing. When this knowledge came to the officer, he was very angry, and drawing his sword, threatened to run it through me. He then ordered me to get three other oxen, which I accordingly did, and proceeded with the baggage to Fort Edwards, and the next day I returned in order to find my missing oxen.

"While I was performing this trip, the following circumstance occurred. About half way from Stillwater to Fort Edwards, I espied four Indians nearly thirty rods distant, coming out of the woods; they were armed with scalping knives, tomahawks and guns. I was alone, but about twenty rods behind me was a man by the name of Webster. I saw my danger, and that there was no way to escape, unless I could do it by strategem; so I rushed upon them, calling in the mean time at the top of my voice, Rush on! rush on my boys! we'll have the devils. The only weapon I had, was a walking staff, yet I ran toward them, and as

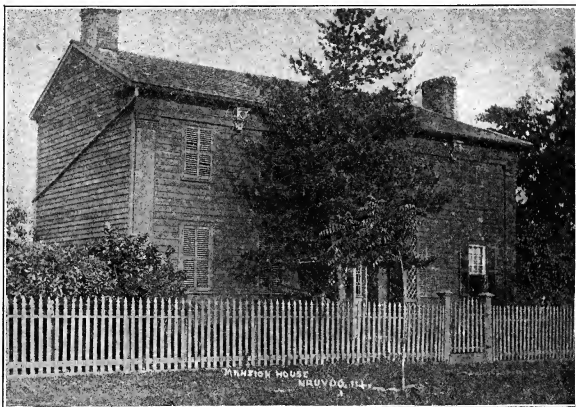
the other man appeared just at that instant, it gave them a terrible fright, and I saw no more of them.

"I hastened to Stillwater the next day, as aforementioned, and finding my oxen soon after I arrived there, I returned the same night to Fort Edwards, a distance of seven miles, the whole of which was a dense forest.

"In 1758, I enlisted under Major Spenser, and went immediately over, Lake George, with a company who crossed in boats, to the western side, where we had a bloody and hot engagement with the enemy, in which Lord Howe fell at the onset of the battle. His bowels were taken out and buried, but his body was embalmed, and carried to England.

"The next day we marched to the breastworks, but were unsuccessful, being compelled to retreat with a loss of five hundred men killed, and as many more wounded.

"In this contest I narrowly escaped—a musket ball passed under my chin, within half an inch of my neck. The



THE MANSION HOUSE, NAUVOO ILLINOIS.

army then returned to Lake George, and, on its way thither, a large scouting party of the enemy came round by Skeenesborough, and, at Half-way Brook, destroyed a large number of both men and teams. Upon this, one thousand of our men were detached to repair immediately to Skeenesborough in pursuit of them; but when we arrived at South Bay, the enemy were entirely out of our reach.

"The enemy then marched to Ticonderoga, New York, in order to procure supplies, after which they immediately pursued us, but we eluded them by hastening to Woodcreek, and thence to Fort Ann, where we arrived on the 13th day of the month. We had just reached this place, when the sentry gave information that the enemy was all around us, in consequence of which we were suddenly called to arms. Major Putman led the company, and Major Rogers brought up the rear. We marched but three-quarters of a mile, when we came suddenly upon a company of Indians that were lying in ambush. Major Putman marched his men through their ranks, whereupon the Indians fired, which threw our men into some confusion. Major Putman was captured by them, and would have been killed by an Indian, had he not been rescued by a French lieutenant.

"The enemy rose like a cloud, and fired a whole volley upon us, and as I was in the foremost rank, the retreat of my company brought me in the rear, and the tomahawks and bullets flew around me like hail stones. As I was running, I saw not far before me a windfall, which was so high that it appeared to me insurmountable, however, by making great exertions, I succeeded in getting over it. Running a little farther, I observed a man who had in this conflict been badly wounded, and the Indians were close upon him; nevertheless I turned aside for the purpose of assisting him, and suc-

ceeded in getting him into the midst of our army, in safety.

"In this encounter, a man named Gersham Bowley, had nine bullets shot through his clothes but received no personal injury. Ensign Worcester received nine wounds, was scalped and tomahawked, notwithstanding which, he lived, and finally recovered.

"The above engagement commenced early in the morning until about three o'clock p. m., in which half of our men were either killed, wounded or taken prisoners. In consequence of this tremendous slaughter we were compelled to send to Fort Edwards for men, in order to assist in carrying our wounded, which were about eighty in number.

The distance we had to carry them, was nearly fourteen miles. To carry so many thus far, was truly very fatiguing, insomuch that when we arrived at the place of destination, my strength was about exhausted.

"I proceeded immediately to Albany, for the purpose of getting supplies, and returned again to the army as soon as circumstances would permit.

"Autumn having now arrived I went home, where I tarried the ensuing winter.

"In the spring of 1759, the army marched to Crownpoint, where I received my discharge. \* \* \*

"In 1776, I enlisted in the service of my country and was for a considerable length of time in the land forces, after which I went with my two sons, Jason and Stephen, on a privateering expedition, commanded by Captain Havens. Soon after, we set sail we were driven upon Horseneck. We succeeded, however, in getting some of our guns on shore, and bringing them to bear upon the enemy, so as to exchange many shots with them; yet they cut away our rigging, and left our vessel much shattered.

"We then hauled off and cast anchor; but, in a short time we espied two row-gallies, two sloops, and two

schooners. We quickly weighed anchor, and hauled to shore again, and had barely time to post four cannon in a position in which they could be used, before a sanguinary contest commenced. The balls from the enemy's guns tore up the ground, cutting asunder the saplings in every direction. One of the row-gallies went around a point of land with the view of hemming us in, but we killed forty of their men, with our small arms, which caused the enemy to abandon their purpose.

"My son Stephen, in company with

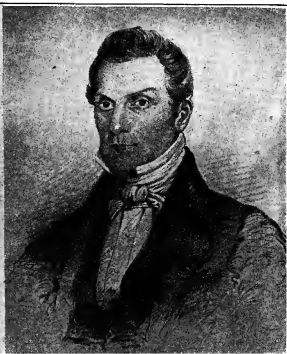
tending armies was thundering in their ears, dealing out death and destruction on every hand. At the head of this party of boys, was Stephen Mack, my second son, a bold and fearless stripling of fourteen.

"In this contest the enemy was far superior to us in point of numbers, yet we maintained our ground with such valor that they thought it better to leave us, and accordingly did so. Soon after this, we hoisted sail and made for New London.

"When hostilities ceased and peace and tranquility were again restored, we



JOSEPH



HYRUM

the cabin boys, was sent to a house not far from the shore, with a wounded man. Just as they entered the house an eighteen-pounder followed them. A woman was engaged in frying cakes, at the time, and being somewhat alarmed, she concluded to retire into the cellar, saying, as she left, that the boys might have the cakes, as she was going below.

"The boys were highly delighted at this, and they went to work cooking and feasting upon the lady's sweet cakes, while the artillery of the con-

freighted a vessel for Liverpool. \* \*

"Stephen Mack was in the city of Detroit in 1812, the year in which Hull surrendered the territory to the British crown. Being somewhat celebrated for this prowess, he was selected by General Hull to take the command of a company, as captain. After a short service in this office, he was ordered to surrender. At this his indignation was roused to the highest pitch. He broke his sword across his knee, and throwing it into the lake, exclaimed that he would never submit to such a dis-

graceful compromise while the blood of an American continued to run through his veins.

"This drew the especial vengeance of the army upon his head; and his property, doubtless, would have been sacrificed to their resentment, had they known the situation of his affairs. But this they did not know, as his house-keeper deceived them by a stratagem, related by Mr. Stanley, as follows:

"At the surrender of Detroit, not having as yet moved his family hither, Major Mack had an elderly lady, by the name of Trotwine, keeping house for him. The older lady took in some of the most distinguished British officers as boarders. She justified them in their course of conduct towards the Yankees, and, by her shrewdness and tact, she gained the esteem of the officers, and thus secured through them the good will of the soldiery, so far as to prevent their burning (what they

supposed to be) her store and dwelling, both of which were splendid buildings.

"The Major never forgot this service done him by the old lady, for he ever afterwards supported her handsomely."

Out of these loyal sires came the youthful Prophet Joseph Smith. Not only himself, but each member of his father's numerous household, who took on the yoke of Christ, became soldiers of the Cross. A number of his uncles and aunts joined the Church and became themselves valiant defenders of the faith bequeathing to their posterity that flame of loyal courage which neither wicked men or devils might extinguish. Especially was this true of the Prophet's beloved brother Hyrum, whose martyred blood flowed out as he lifted his hand to defend the Prophet against the assassin's bullet.

*(To be continued)*

## Utah

*By Frank C. Steele*

Utah! your quiet valleys were my nurseries;  
In childhood, like a love too early tried,  
They snatched me from your hills, your singing streams;  
Your Maytime loveliness, my Maytime dreams,  
Shared with the larks that sang from every side.

I yearn to hasten to your cool, deep glades;  
Your fruitful soil that made my fathers free;  
Joy I shall find in lilac bowers and grass,  
And dream beneath your skies of cloud-flecked glass,  
And woo my muse beside your shimmering sea.

Again I pass your gates, my mother state,  
But in a strangely-sad, unbidden guise;  
Laughter has failed me, here I can but weep;  
I bruise my hands upon your mountains steep  
Searching my heart beneath the Father's eyes.

What exile turning home with thanks to give  
Could laughter find? Unto the hills I run  
And from the heights I see a host who reel  
Beneath their spurring task—their children's weal—  
Their faces upturned to the summer sun.



# I

## Chapter 8

### Thieves! Thieves!

It was three-thirty in the morning, and the alarm clock was ringing. Mr. Richardsen stretched, yawned, turned off the clock, and then exclaimed: "Come, Freddie, it's time for fishermen to be on the job."

Freddie jumped briskly from his bed and began to dress. "Whe . . . oo, it's dark," he exclaimed, raising the flap of the tent. "Do you think the fish can see to bite this early in the morning?"

"From four o'clock until sun up is the very best time," said the father, throwing the rays of his flash light into one of the supply boxes. "I'll have a lunch put up in a jiffy, and then we'll be off."

"Do put some warm clothes on," said Mrs. Richardsen sleepily. "I'm

afraid you'll both catch cold and get sick."

"Don't worry about us, mama," said Freddie, "We'll be all right."

"Do you feel safe staying here alone?" asked Mr. Richardsen, wrapping the lunch in some heavy brown paper.

"Perfectly, dear," answered his wife. "How long will you be gone?"

"We'll be back at seven o'clock. If you feel nervous about staying alone, we can leave Rover with you."

"Don't do that," said Mrs. Richardsen, looking fondly at her son. "I am sure Freddie would not enjoy this little trip without his dog. I am going to sleep again, and I doubt very much that I am awake when you get back?"

Rover trotted proudly behind Freddie and his father as they set out, rod in hand, in search of speckled beauties. The nearest stream in which these prizes were to be found ran through



a canyon about a mile below camp. To descend the mountain side to this stream was not an easy task. Loose rocks, dense underbrush, and towering trees retarded their progress. Had they been traveling in the day light the undertaking would not have been so difficult. In the darkness, however, they could hardly distinguish one object from another, and it was only through the utmost care that they maintained their footing and avoided being precipitated headlong down the mountain side. After slipping and sliding and scratching their faces and hands on the bushes and rocks the pleasure seekers found themselves on the banks of the Diamond Fork Creek.

"Here we are at last," said Mr. Richardsen, "but had I known the trouble we were going to have in getting here, I think we should have remained at camp."

"I'm glad we didn't," said Freddie. "Gee, I'll bet we catch a whole basket of fish."

Arranging their tackle the fishermen set eagerly to work. Freddie had been with his father fishing on several occasions, but this was his first experience at handling a line alone. He did not understand very much about fly casting, so he stayed close to his father and learned what he could from imitation.

"Strike number one," shouted Mr. Richardsen above the roar of the water. "Looks like this is going to be good. A moment later he pulled from the water a large, fine trout. "See here, Freddie, he cried, holding the wiggling fish up, isn't he a beauty? Get busy and get one like it."

"I'll do it," answered Freddie manfully, throwing out his line, pulling it in, and throwing it out again. "It seems there must be something the matter of my bait; I haven't had a bite yet."

"Keep trying, Freddie, you'll succeed yet."

Freddie continued. He fished and

fished, but somehow he didn't have any luck. His father caught fish after fish, held them up and put them into his fish basket. Daylight found the boy fishing bravely on. Although he was discouraged and disappointed he stuck gamely to his task. "How do you do it, papa?" he asked.

"I'll show you," said the father. "Do you see that little quiet spot behind that large rock? Throw your fly as lightly as you can into the water just above that. As the current carries it around the rock move it in rapid jerks across the surface of the water."

Freddie did as he was told, and he was delighted to feel a sharp tugging at his line. Then he saw a large trout shoot into the air.

"I've got 'im! I've got 'im!" shouted the excited boy.

Mr. Richardsen laughed. "Don't be in too big a hurry or you will lose him," he said. "There you are, good work."

"That's my first trout," shouted Freddie. "Now I'm ready to eat lunch."

"You have done well to make a catch like that, sonny. He's larger than anything I've hooked this morning. You see it pays to stay with a thing although you may feel like giving up. You said something about eating. I guess it is about that time. The sun is just peeping over the east mountain. We must have walked about three miles down this canyon. It's about time for us to start back for camp."

"That means we are about four miles from camp," said Freddie as he gathered some wood to start a fire.

Mr. Richardsen wiped the perspiration from his forehead, and then struck a match. "I must have been exercising more vigorously than I was aware of," he said. "In spite of the cold mountain air I'm sweating like a half-back in a foot ball game. A good warm fire will be very comfortable while we are eating."

Soon a fire was burning briskly. As the fishermen sat down to eat they became aware that some one or something was coming up the canyon. Nearer and nearer came the sounds—the tramping of feet and the cries of drivers. With one sweep of his foot Mr. Richardsen kicked the burning wood into the stream, and catching Freddie by the arm led him hurriedly into some bushes.

"Let us hide," he whispered. "The men whose excited voices we can hear are driving either cattle or horses, and I suspect there is something wrong."

They had not long to wait. The animals, which proved to be Miser Brown's mill horses, came suddenly into view, followed by two armed Mexicans. Because of the noise made by the traveling horses and being unaware that anyone was near, the horsemen spoke to each other in loud tones.

"If we get out of this canyon and over the top, we will be safe," said the one.

"There are fine horses," said the other. "We ought to clean up a neat little sum from this job."

These two remarks were all Freddie and his father heard, but they were enough to explain the situation. Miser Jake's horses were being driven off by thieves, who would soon be so far away that pursuit would be unavailing.

"It would be foolish for us to try to stop them, unarmed as we are," said Mr. Richardsen. "We must, however, get to the mill as soon as we can."

"Five miles, and all up hill," exclaimed Freddie. "How long will it take us?"

"Probably a couple of hours," answered his father, picking up his fishing outfit. "I wish we had some way of getting the information there quicker. The thieves may get out of the way before we get to camp."

"I know," exclaimed Freddie. "Let's

send Rover to mama. She can get the news to the mill quicker than we can."

"A splendid idea, Freddie, if we had pencil and paper. I believe you can send Rover to camp, you have done it before, but what can we do without writing material?"

"Here," said Freddie, picking up a black stick that had been partly burned in the fire, "is a pencil. You can write a message on my gray hat."

No sooner was this idea suggested than Mr. Richardsen was at work writing. In an incredible short time Rover, carrying Freddie's hat in his mouth, was bounding up the mountain side toward camp. Fast as the fleetest deer he flew, turning neither to the right nor left except where insurmountable obstacles barred his way. He jumped over bushes and leaped chasms. When the way was unobstructed he shot ahead like a race horse coming into the home stretch.

A short distance from the Richardsen camp, and at a point for which Rover was headed, Miser Jake was holding a secret meeting with one of his hired men.

"Now, remember," said the miser, "no blunders. I want this thing done right. I've stood all I'm going to. Do you understand?"

"I do," answered the man, "and they ain't goin' be no blunder."

"He'll be around here sooner or later," continued the miser. "Be on the lookout. But mind you," he hissed between his clinched teeth, shaking his finger in the other's face, "this things got to be kept secret. If it is traced to me, I'll kick you off the job, and you will get nothing of what I have promised you."

"Don't worry," assured the workman. "Dead dogs as well as dead men tell no tales. I intend to do this job so neat that not even the kid will know what has happened to his dog. But look!" he exclaimed, "ain't that him coming up the hill?"

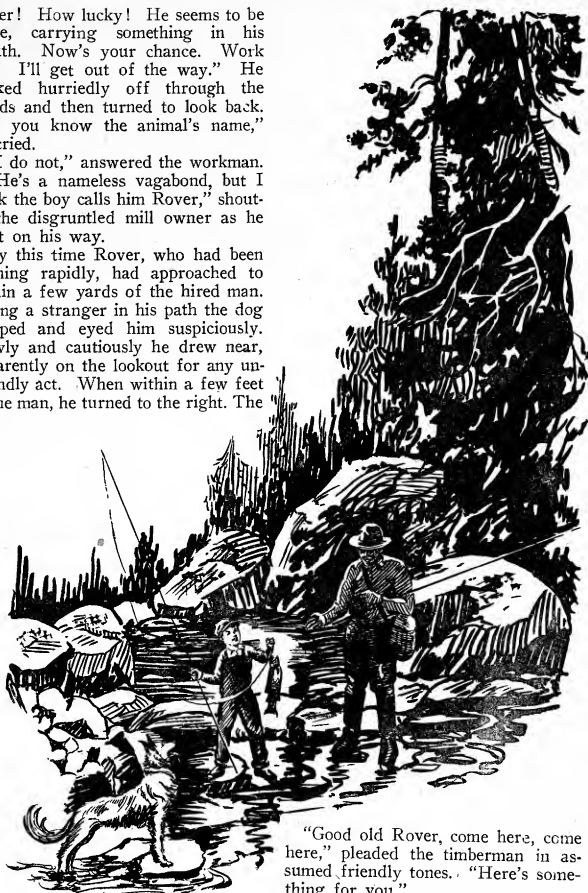
"It is!" cried the miser. "It's

Rover! How lucky! He seems to be alone, carrying something in his mouth. Now's your chance. Work fast. I'll get out of the way." He walked hurriedly off through the woods and then turned to look back. "Do you know the animal's name," he cried.

"I do not," answered the workman.

"He's a nameless vagabond, but I think the boy calls him Rover," shouted the disgruntled mill owner as he went on his way.

By this time Rover, who had been running rapidly, had approached to within a few yards of the hired man. Seeing a stranger in his path the dog stopped and eyed him suspiciously. Slowly and cautiously he drew near, apparently on the lookout for any unfriendly act. When within a few feet of the man, he turned to the right. The



"That's my first trout."

man spoke kindly and held out his hands. Rover stopped.

"Good old Rover, come here, come here," pleaded the timberman in assumed friendly tones. "Here's something for you."

Taking a piece of poisoned meat from a sack the miser's henchman held it out to the dog, who having had nothing to eat that morning drop-

ped Freddie's hat and began to smell of the stranger's food.

"Eat it, it will do you good," coaxed the hypocritical timberman.

Rover looked up at his pretended benefactor as if to thank him for the food, poked his nose up close to the poison to satisfy himself that it was good, and then seizing the tempting morsel between his strong white teeth trotted over to a large pine tree and lay down.

"Drop that!" commanded a stern, loud voice. "Drop it! I say, drop it!"

Recognizing the newcomer Rover dropped the meat.

Klobe, a sheepman and very dear friend of the Richardsen family had arrived in the nick of time to save Rover from being poisoned to death.

"You scoundrel," he exclaimed, "would you poison my young friend's best companion?"

The cowardly workman did not hear the words addressed to him. He had taken to his heels while Kolbe was taking the meat away from the dog.

"I thought so," muttered the sheepman to himself as he examined the meat. "Three slits, and each filled with strychnine. I don't know that guy, but I'll bet ten dollars he had been hired by miser Jake to poison Rover. Hello, what's this?" he exclaimed, picking up Freddie's hat. "Writing on it, too. I'm not much on reading, but I guess I can make it out. Slowly and laboriously he read: "Two Mexicans are driving Brown's horses up Diamond Fork—well armed—will cross the top of the mountain about eight o'clock, Richardsen."

"Eight o'clock," thought the stranger, looking at his watch. "I haven't time to go to the mill for help, but if I can get Rover to come along, I'll try it alone."

Putting the poisoned meat into the hat he sprang upon his horse and rode to the Richardsen camp.

"Good morning, Mr. Kolbe," said Mrs. Richardsen. "Breakfast is ready,

won't you join me? My husband and Freddie have gone down the creek fishing, and so I'm alone this morning."

"Thank you very much," answered Kolbe, "but there is a very important matter that I must attend to immediately. Do you know this dog?"

"Why—ye—yes," stammered Mrs. Richardsen. "I thought he was with Freddie. I hope nothing has gone wrong."

"Nothing injurious to your husband or your son, or your dog either, for that matter. Here's Freddie's hat. In it there is a piece of poisoned meat—burn it. I'll explain when I get back. Can you get Rover to follow me?"

Although Mrs. Richardsen considered Kolbe's request strange, and his haste extraordinary, yet she knew him to be trustworthy and noble in character. "You have proved yourself to be a true friend to Freddie and his dog," she said. "We have never forgotten how you saved Rover from being shot while he was pulling Freddie's wagon out of the creek. If he will follow anyone outside the family, it is you."

"I have had more than one frolic with both of them. Come along Rover," said the sheepman, patting his knee.

"Go with Mr. Kolbe," said Mrs. Richardsen.

Kolbe started out, but the dog did not move. "Come on, Rover," he begged.

"Go," commanded Mrs. Richardsen, pointing towards Kolbe. The dog pricked up his ears and went.

No sooner was Kolbe certain that the dog would follow than he spurred his horse into a fast gallop. It was just fifteen minutes to eight. By riding fast he reached the head of Diamond Fork ahead of the thieves. He had waited only a few moments, when the mill horses swung into view. They were traveling at full gallop.

"Now, Rover," cried Kolbe, "turn them back down the canyon."

Rover ran towards the galloping horses, but he was not successful in stopping them and driving them back on their tracks. Turning sharply to the right, they ran along the top of the mountain toward Kolbe, who had taken up a position in a small grove of trees.

"Get out of it! you black whelp!" shrieked one of the enraged thieves, spurring his horse mercilessly as he strove to prevent the horses from charging back down the canyon. Fast as was the rider's horse, Rover was yet faster. Before the desperado could catch up to the flying animals, Rover had gained the lead on them and sent them charging back down the hillside into Diamond Fork. Having accomplished his purpose the dog trotted toward the clump of trees where Kolbe stood ready to take a hand if necessary.

"We've lost our horses," snapped one of the thieves. "Let's get that dog."

"Curse his black hide," hissed the other, gritting his teeth. "I'll teach him a lesson for meddling in our business." As he spoke he leveled his gun and fired. The ball from his high-powered rifle cut dust under the unsuspecting dog. Leaping to one side, his hair rising on his back, Rover stopped and stood still in savage expectation. The outlaw leveled his gun for a second shot. This time he was more deliberate and took careful aim. Before he could fire, Kolbe, who had taken a position behind a tree, called out:

"Hold on, mister, you fire at your peril. If you shoot at that dog again I'm a disjointed limberjack if I don't puncture that worthless hide of yours."

The outlaw lowered his gun. "Is he your dog?" he asked.

"For the time bein'," answered Kolbe, "and I don't propose to have

him shot by a couple of horse thieves."

The ruffians spoke in whispers for a few moments, and then rode off. After they had rode a short distance one of them looked back and yelled: "We'll get you and your black cur, too, for this, You're herdin' on these mountains, and we'll lay for you."

Kolbe swung his hat in reply. "Come on, Rover," he said. "Let's go to camp."

On the way back he met some of the mill hands, who were going into the timber to cut logs. After learning that an attempt had been made to steal their horses, the men rounded up the frightened animals and took them to the mill. Kolbe rode back to the Richardsen camp.

"Here's your dog, safe and sound," he exclaimed, swinging from his saddle and shaking hands with Mr. Richardsen, who had just returned from his fishing trip. "I got your note, but did you get Freddie's hat?"

"My wife gave it to him, and he has just this minute finished cleaning it. Did you get the horses from the thieves?"

"I did—that is Rover did. Before the rascals really knew what was happening, Rover had taken their stolen property away from them and sent it rollicking homeward."

"Well," said Mr. Richardsen, after listening to Kolbe's account of his experience with the outlaws, "I am glad Rover helped you save the horses, but I am afraid something serious is going to come of it. I don't like the threat those fellows made."

"Did those dirty-looking men say they were going to kill Rover and you?" asked Freddie, who was greatly amazed, and hardly knew for whose life he feared most—the dog's or the man's.

"That's what they said, Freddie," replied Kolbe, "but don't spend one tiny second worrying over those sneaks," he said. "They're cowards

at heart; and ten to one, we'll never see 'hide nor taller' of them again."

"You said you would explain the meaning of the poison meat you left with me," said Mrs. Richardsen, who had been a perturbed listener to the conversation thus far.

"That's soon explained," replied Kolbe. "As I was riding over to your camp this morning I came upon a very interesting scene. One of the mill hands was trying to poison your dog. I interfered, saved Rover, let the man escape without learning his name, and brought the meat to you. That's the whole story."

"When my wife told me that you had brought a piece of poisoned meat to her, I anticipated from whence it came. No matter who the man was who attempted the deed, I feel certain that he was doing the bidding of miser Jake."

"Them's my sentiments," exclaimed Kolbe. "I think it is high time that we are having an understanding with that old *skate*."

"We have tried to make friends with Brown, but somehow he doesn't want anything to do with us."

"It's because he's on outs with everybody, and hates us along with the rest of mankind," said Mrs. Richardsen.

"Just because he thinks the world is a black old hole is no reason why we should not enjoy ourselves," said Kolbe. "I came here this morning to invite you over to my sheep camp for dinner tomorrow. Will you come?"

"Most assuredly," answered Mr. Richardsen, "Won't we, dear?"

"We will be very pleased to do so."

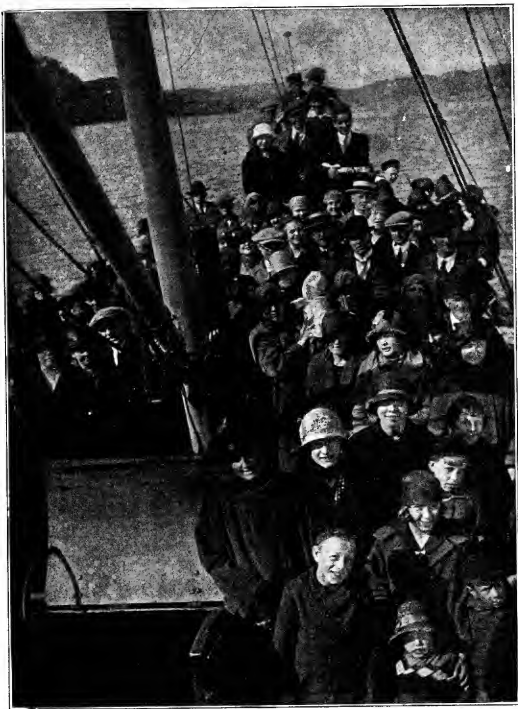
"Oh, boy!" shouted Freddie, "mutton and sour dough bread for dinner. We'll come over if we have to walk ten miles to get there."

Feeling highly pleased with the prospect of entertaining his friends at his camp, Kolbe rode off to look after his sheep, forgetting entirely about the threat made by the horse thieves.

(To be continued)



ELKO, NEVADA, SUNDAY SCHOOL, CALIFORNIA MISSION.



**LATTER-DAY SAINTS' SUNDAY SCHOOL, BERGEN BRANCH,  
NORWAY, AT ANNUAL OUTING, MAY 28, 1926**

The above picture of the Bergen School was taken, on the boat at the start of a trip through one of Norway's famous fjords. The outing was held at Haakonshellen. Presiding Elder Elias J. Ellefsen in a letter to the Juvenile Instructor says: "We receive the Juvenile Instructor every month and it is of much use to us in our Sunday School work. The work of the Lord is going forward in this Mission and much good work has been done in Bergen. The superintendent of the Sunday School is Brother Karl Bjørndal, First Assistant, Haakon Jensen, Second Assistant, Anton Andersen. The President of the Bergen Conference is Elder John Dalsbo of La Grande, Oregon."



# Editorial Thoughts

## JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor  
GEORGE D. PYPER, Associate Editor  
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SALT LAKE CITY - - AUGUST, 1926

### Observance of the Sabbath

"That thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay devotion unto the Most High."

This quotation from one of the latest

revelations of the Lord to man sets forth very clearly three distinct purposes for keeping holy the Sabbath day, viz.,

1. It is a means of keeping oneself unspotted from the world,
2. It is a day of rest, and
3. It is an opportunity for worshiping God.

Stated thus one can readily see that the observance of one day a week as a Sabbath is not a mere dogma of the Church, but a divine institution that touches the truest and deepest phases of human life. Keeping oneself unspotted from the world is designated by the Apostle James, as one of the fundamental elements in true religion. The other element he names is service. The trait of character that contributes most to an upright life is self-control. Only by exercising this virtue can anyone keep himself unspotted from the world. The great philosopher, Confucius said he hung all his teachings upon two threads; one of these was self-mastery, and the other service. If the proper observance of the Sabbath Day will aid in the development of one or both of these fundamental virtues in human life, surely every right thinking person in the world should favor such observance.

Some may ask how keeping oneself unspotted from the world is related to self-control, and the development of the latter to the observance of the Sabbath Day. Yielding to every whim and desire leads to self-indulgence, and indulgence leads to sin—"He who lives to eat, drink, sleep, dress, take his walk,—in short, pamper himself all that he can—be it courtier basking in the sun, the drunken laborer, the commoner



serving his belly, the woman absorbed in her toilettes, the profligate of low estate or high, or simply the ordinary pleasure lover, a 'good fellow,' but too obedient to material needs—that man or woman is on the downward way of desire, and the descent is fatal." To overcome such whims, desires, and appetites, requires self effort, exercising which develops strength. Because the proper observance of the Sabbath often requires self-denial in little things, some look upon it as a religious burden, when in reality it is an institution intended to contribute to man's strength and happiness.

The second condition in the revelation quoted above is to have one day in seven set apart for rest. This is as essential to man's physical and intellectual development as keeping himself unspotted from the world is to his moral and spiritual well being.

"Of all divine institutions," said Lord Beaconsfield, "the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing conceded to man. It is the cornerstone of civilization, and its removal might affect even the health of the people."

Nearly everyone concedes the value of taking wholesome rest at least one day in seven; but not all are agreed as to what constitutes rest. Much difficulty in this controversy may be solved by keeping in mind the third purpose named for observing the Sabbath; viz., an opportunity for special worship.

The mind of man is continually reaching out for knowledge concerning his relationship to the Infinite. His soul hungers to know what the destiny of the race is. Man is a spiritual being, and spiritual food is as necessary to his nature as is physical food. "Life is a humdrum, unless its vitality springs from a spiritual source; our existence loses its best inspiration and direction if the personal God is not felt to be in close relation with

each personal life. Men need renewal at a source outside themselves. Sunday is the means by which this higher existence is vitalized and renewed. It gives time for religious devotion and instruction, and people who love God and believe in righteousness find their joy and refreshment in such worship as recognizes God's influence and power in the direction of their lives. This is the substance of the religious observance of Sunday."

By giving due consideration to the value of the religious phase of Sabbath Day observance, the question as to what constitutes a proper rest will to a great extent be answered.

We deplore the tendency among people generally, (and Latter-day Saint communities are not exempt) to drift away from an appropriate observance of Sunday. Too many men and teams are at work in the fields, too many factories are running seven days in the week; too many Sunday excursions to mountain and pleasure resorts. Baseball games are healthful sports and furnish amusement and recreation for thousands, but they should be held on other days than Sunday. The same is true of picture shows. In none of these things should any officer or teacher in the great Sunday School Union of the Church participate on the Sabbath Day. Members of the Church have a double obligation to observe the Sunday. Besides doing it for personal benefits resulting therefrom, they should observe it because it is a command of God. Every thoughtful person will discover, however, that this commandment is given for man's blessing and happiness, or as one man has aptly expressed it, "The Sabbath is God's special present to the working-man and one of its chief objects is to prolong his life, and preserve efficient his working tone. The savings bank of human existence is the weekly Sabbath."

—David O. McKay.



### ROYAL VISITORS

May 1, in this paper, first mention the visit paid Salt Lake City by the Crown Prince Gustav Adolph and the Crown Princess Louise, of Sweden, on July 9? It was really an event in the history of Utah.

The Crown Prince came to the United States, to represent officially the Swedish people and government at the unveiling of the monument to John Ericson in Washington, D. C., on May 29, and thus to aid in immortalizing the name of that great American of Swedish origin, who, by reason of his construction of the Monitor, during the time of the Civil War, has been mentioned in the connection with Abraham Lincoln as a factor, an instrument in the hands of God, for the preservation of the Union. To honor the memory of John Ericson, was the mission of the Crown Prince to this country.

But he also came to learn more of American government, American social and industrial conditions, and to see for himself the natural grandeur and beauties of our country, and in pursuit of such knowledge and information, he concluded not to pass by our State, but to spend a day in our Capital and two or three days among the wonders of the southern parts of Utah.

Through the courtesy of Mr. Malcom A. Keyser, the president of the Chamber of Commerce, which organization had charge of all the arrangements for the day, I was given the privilege of accompanying the royal party in the car occupied by Mr. and Mrs. Keyser; Mrs. Wm. H. King, and his excellency Wollmar F. Bostrom,

the minister of Sweden in Washington, and to take part in all the public functions. I am therefore in a position to say, that the Crown Prince and the royal party were very much impressed with the City and the reception accorded them. He appreciated the hospitality of the First Presidency, in arranging for the wonderful organ recital. He appreciated the reception of Governor Dern and Mayor Neslen. He enjoyed the magnificent view from the Capitol, the organ recital, his visit to the University and the courtesy shown by the president of that institution, Dr. Thomas, and the professors Dr. Pack and Dr. Kerr.

To the immense throng that gathered at Liberty Park to see and greet the royal couple, the Crown Prince left this message, that the Americans of foreign birth can best prove their love for the country of their origin by being worthy, loyal and true citizens of this great Republic. By that means they will make a good name both for themselves and their native country.

In this connection he made one truly memorable statement. Governor Dern had paid an eloquent tribute to the efficiency of Swedish born citizens as pioneers and settlers. The Crown Prince replied: "I am glad, indeed, that my country has had an opportunity of contributing to the building up of this state of Utah."

I have it from Mr. Eric Svenne, a representative of one of the great Swedish dailies, the *Stockholm Dagbladet*, that many of the distinguished travelers considered the reception in Salt Lake City, in point of genuine enjoyment as equal to any accorded

them in the United States. Col. Holbert, one of the party, expressed the same sentiment to Mrs. Wm. H. King, and I am informed that the chief of the detectives, who was attached to the party, told Mayor Neslen that the police protection, in Salt Lake City, in point of systematic arrangement and effectiveness, was the best he had seen in any of the cities visited.

Mr. Svenne remained in Salt Lake City after the rest of the party, in order to learn something of our Church and its doctrines. He spent some time at the Historians Office, asking questions and discussing the answers given. He said he thought a great deal of President Heber J. Grant, whom he had interviewed.

#### THE POPE AND MEXICO

Cardinal Gasparri, a kind of ecclesiastical secretary of state to the pope, in a circular letter to papal representatives abroad, protests against what he calls the persecution of Catholics in Mexico.

But the Catholics go further than protesting. They have exerted themselves, even in the halls of Congress, to prevail on our government to interfere in behalf of their Church in the internal affairs of Mexico. A Roman archbishop in this country has dared to denounce President Coolidge for courteously entertaining an official of the Mexican government.

One would think that a church that clamors for religious liberty should prove itself worthy thereof by according to others the liberty it demands for itself. But not so the Catholic church. While that church is crying out for liberty, it is actually trying to stifle Protestantism in Spain, Poland, Italy, and elsewhere. It is fanning the flames of persecution against the Jews even in Mexico, by instilling into the minds of the common people hatred of the Hebrew race. On a certain Sabbath, called *El Sabado de Gloria*, figures representing Judas are burned.

They are painted to look like demons and are filled with fire-crackers. At the appointed moment the crowds gather, the fire-crackers are ignited and the effigies are torn to pieces while the people shout, "Kill the Jews." (See a recent pamphlet on "The Church Problem in Mexico," issued by Manuel Prieto, Acting Consul-General of Mexico.) To what extent would the church in Mexico go, if it had all the freedom it demands?

#### THE CHICAGO PAGEANT

On June 20 and the following days, a strange sight was witnessed in Chicago, where a Roman Catholic eucharist congress was held. Thousands witnessed the parade of prelates in gorgeous costumes, kneeling in the streets in adoration of the scarlet-clad representatives of Rome. The pope Pius XI in his message, charged his legat, John Cardinal Bonzano, to urge upon all "the return to the Roman church," in order that "we all may be one," and Cardinal Mundelein, in a sermon, asserted that "no king on earth, no emperor of Rome was ever honored as Jesus Christ is honored today in the city of Chicago."

Think of that, Jesus in the city of Chicago!

It was a great exhibition of the modern dramatic art of the Roman church. But it was essentially drama.

The cardinals, bishops and priests represented themselves, as the authorized representatives of a vice-gerent of the Son of God, on earth.

That was, as I see it, only acting.

Then the masses of the people who came as spectators were equally great actors, at least many of them. I venture the assertion that many only pretended to believe the priests. A bull fight might have proved a drawing card of equally great attraction.

One thing is certain. If Jesus had come to Chicago, as He came to Jerusalem before His death on the cross;

if He had come armed with the sword of truth, denouncing in scorching terms the Pharisees and priests of our day, as He did those of His own time, demanding repentance and baptism, the priests and crowds in Chicago would have united in the cry of "Crucify Him," notwithstanding their "hosannas."

The eucharist congress may be considered, in the first place a manoeuvre to counteract the Protestant movement a year ago, headed by Archbishop Soederblom. But it is also a political flank movement, the effects of which

may become apparent later in the fight against the prohibition amendment and the senatorial and presidential campaign.

It is evident that the Roman church at present in Mexico, in the United States, and in Germany is engaged in an aggressive campaign for church influence, which, in this case, means ultimately, to make the state subservient to ecclesiastical demands. I see no other escape from this danger than that which is freely offered in the acceptance of the Gospel of Jesus Christ.

### Reverence

*By Annie Malin*

I think that little children  
Should very quiet be  
When they are in the House of God,  
For they should let Him see  
That they revere and thank Him  
For home and parents dear—  
So let us very reverent be  
Whene'er we gather here.

God gives us many blessings,  
He gives the Gospel light;  
He gives us loving teachers  
To help us know what's right.  
His servants we should honor,  
For they act in His name.  
If we do not respect them  
We surely are to blame.

For six days you shall labor  
And all your work shall do,  
The seventh day shall be My own,  
He said to me and you;  
So let us all remember  
More quietly to play,  
And show Him greater reverence  
Upon His Sabbath Day.

# SUNDAY SCHOOL WORK



## Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

### Prelude

WILLY RESKE.



SACRAMENT GEM FOR OCTOBER, 1926

"Purify our hearts, our Savior,  
Let us go not far astray,  
That we may be counted worthy  
Of Thy Spirit, day by day."

### Postlude



CONCERT RECITATION FOR OCTOBER, 1926

(Mark 10th Chapter, 14th and 15th Verses.)

" . . . . Jesus . . . said unto them, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

## UNIFORM FAST DAY LESSON FOR OCTOBER

The example of Jesus: what it bids us do.

### Jesus and the Little Children

And they brought young children to him, that he should touch them; and his disciples rebuked them that brought them.

"But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me and forbid them not, for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

"And he took them up in his arms, put his hands upon them, and blessed them." Mark 10:13-16.

Jesus throughout His ministry showed keen intelligence, great wisdom and discernment; He also showed great power of feeling, compassion both for the innocent but impotent, and for the repentant sinner His love and appreciation of little children showed His great power of mental acumen and of righteous emotion. He both felt and appreciated the characteristics and the future possibilities of childhood. What do these character-

istics of Jesus bid us do? In the child, especially, it should call for a responsive love and appreciation. This all adults should already have; in the child it remains to be developed. In the lower classes emphasis should be placed upon the divine, loving and lovable personality of Jesus so as to call forth in the child faith in and love for Him. This should lead to desire to know and to follow His teachings. It should lead children also to a sense of the sacredness of their own personalities, and faith in their future possibilities for good. This attitude toward self should, very naturally, be extended to their childhood friends and associates.

All of these appreciations of childhood should be manifested by adults. In addition, adults should exercise their superior knowledge and wisdom in the proper protection and guidance of children; at the same time, in child-like faith and innocence of evil intentions they are to be as little children.

This regard for children and emulation of some of their characteristics should not be in words only. Mere lip service here is no better than to honor God with one's lips only. It is real, helpful service of head, heart, and hand in the interest of child development in agreement with the Christ ideal that the example of Jesus bids us all to freely give.



*Albert Hamer Reiser, General Secretary*

### Secretaries in Union Meeting

There is no longer any excuse for secretaries having time to kill when they attend the secretaries' department in Union Meeting. Every minute of the department session can be profitably employed in interesting projects. Every month one or more Sunday School features can be studied for the purpose of determining upon ways of illustrating them for the instruction and enlightenment of all other Sunday School workers.

Secretaries have opportunity and should know more about the real condition of the Sunday Schools than anybody else. Generally the conditions which stealthily creep into a Sunday School to reduce its impressiveness, its influence, popularity and growth are

those subtle, invisible things which cannot be seen, except as their results are reflected in the records.

Sunday School officers and teachers may never know how serious tardiness is until it is shown to them by a secretary's graphic chart or picture message.

No one knows how popular or how unpopular a Sunday School is until a secretary tells the story with a picture or chart, showing, for example, the proportion of enrolled as compared with the unenrolled, and the relation thereto of attendance.

Secretaries will find that they have not time enough in Union Meeting departments to discuss fully their opportunities and problems with these projects if they will earnestly undertake to work them out.

By way of experiment, try this at your next Union Meeting. Select one problem of stake-wide interest. It may be punctuality, enrollment, number of pupils with textbooks, enrollment in a particular class, the relation of teachers' attendance at Teacher Training, sacrament and Union meetings to enrollment and attendance of pupils in their classes. (Is it true that teachers, who faithfully strive to improve their teaching ability and their spirituality, are the popular teachers?) In Union meeting, the secretaries may discuss how to gather the data needed to make a chart or picture of these conditions; what kind of chart or picture to prepare; how to prepare it; what to do with it, after it is prepared.

Such discussions will bring out a wealth of valuable ideas, which will be the means of helping individual secretaries prepare their charts and pictures.

Other projects may be studied. For example; the relationship of holding superintendent's council meetings and monthly report and business meetings to teacher faithfulness and efficiency and Sunday School excellence and impressiveness. In other words, what are some of the contributing causes of Sunday School excellence and impressiveness? Preparation? Officers and teachers united in spirit and purpose with lofty ideals of excellency?

Such projects are really most directly related to the work of the superintendency, but secretaries should have some enlightening figures to contribute to the study of such projects.

Eye-teaching makes learning easy.

Stake secretaries who cannot make Union meeting department sessions profitable and interesting need to give thought to their own resourcefulness and the thoroughness of their preparation. See Handbook, page 48.

### DIME SUNDAY FOR 1926

Dime Sunday this year is to be held on the third Sunday in September, the 19th. Envelopes will be in the hands of superintendents of Sunday Schools in time for distribution on the second Sunday, September 12. Each teacher should be given enough envelopes to enable her to give one to each member enrolled.

The envelopes should be distributed at the close of the class period. At that time the teacher has excellent opportunity to impress vividly upon the memories of the pupils to bring their contributions to Sunday School next Sunday. The teacher may suggest that the envelopes be taken

home, and put in some conspicuous place before the children and their parents, to serve as a reminder of the Dime Sunday. This simple expedient will do much to bring in a prompt and substantial response on the following Sunday.

If the officers and teachers of each school will arouse in the pupils a feeling of loyalty for their Sunday School and a desire to have it among the first in the stake to send in 100% contribution to the Fund, the children will eagerly join in the movement. A good-natured spirit of competition with other schools, constant reminders of the day, persistent and regular follow-up and other appropriate means of keeping the day and the contribution before the pupils will yield good results and will be the means of hastening the collection of the Fund and the closing-up of the business in record time.

The member of the superintendency, who is responsible for Records, is ex officio the Treasurer of the Sunday School. He is responsible for the collection of the Fund and for its safe, proper and prompt remittance to the Stake Superintendency. Immediately at the close of the Sunday School session on the 19th of September he should gather the envelopes from the teachers, making sure that each child is given proper credit on the rolls for his contribution. He should keep record of the amount collected, and forward all of it promptly and safely to the Stake Superintendency, requesting proper receipt. The Dime Fund is a trust fund of a very sacred character, and it must be collected, remitted to the proper officers and by them disbursed with the utmost integrity and care. On this account those who are responsible for its collection and remittance in the first instance will have just claim upon a feeling of satisfaction, if they will conscientiously endeavor to collect the full Fund promptly and to remit it safely to the proper stake and general officers.

All the Fund collected on a given day should be forwarded to the Stake Superintendent, immediately following the Sunday School session at which it is collected. It will be found far more satisfactory to send in the Fund this way, than to wait until it is all collected. Even though only small amounts are sent in each time, the general result will be far more beneficial and helpful in the long run.

On each Sunday after the Dime Sunday the member of the superintendency who is responsible for the collection should follow up carefully and gather in the late contributions, remitting them promptly to the proper stake officers.

Much can be done by teachers in follow-up the Fund collection, if they will check

up on Dime Sunday to see how many children have brought their dimes, taking occasion to remind the others to bring their contributions next Sunday. If this reminder is repeated at the close of the class period and the Sunday School session, it will be the means of securing the desired response.

Great care must be taken to avoid offending children who cannot contribute to the Fund. They should not be personally pressed for a contribution. It is far more important that they come freely and gladly to Sunday School, than that they contribute to the Fund. Such children can be made very happy, if their teachers will plan a little surprise for them. The teachers can quietly learn which pupils cannot contribute to the Fund and then as quietly and secretly propose to other pupils, whose parents can afford to con-

tribute an extra dime or two to the Fund, that they bring an extra dime to be given to less fortunate pupils to contribute. "Let not thy right hand know what thy left hand doeth." Secrecy should mark the whole procedure. The pupils who give the extra dimes should not know who the less fortunate pupils are. And the less fortunate pupils need not know, who their kind friends are, thus being spared a feeling of personal obligation, which is somewhat demoralizing. This affords a good opportunity to impress pupils with the nobility of giving which is free from display, publicity and hypocrisy—Phariseism.

Let's make the gathering of the Fund this year memorable in every Sunday School for its promptness, fullness and sincerity.—John F. Bennett, General Treasurer.



**Committee:** Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

### WORK FOR OCTOBER, 1926

(For Schools conducting more than three Departments)

The lessons assigned to the classes conducted as given in such department of this issue.

(For Schools conducting but three Departments)

**Theological:** From the text "The Gospel," by Roberts.

**Intermediate:** From the text "What Jesus Taught," by Widsöe.

**Primary:** From the text "Bible and Church History Stories."

All Teachers are referred to their respective department sections in this issue for lesson assignment, helps to teachers, search and preview questions, and adaptation of the Fast Day lesson—and to the Superintendents' Department for a general treatment of the latter.

From far away New Zealand there came to us, a short time ago, a compendium of "Hints and Suggestions" on Sunday School work, which had been prepared

by Superintendent Wm. C. Carr, for distribution to the Sunday School workers of that Mission. The standards set forth in this compendium are those, which, if adhered to, will make each Sunday School session in the Mission gems of inspiration and beauty. The scores of devoted Sunday School workers who are laboring with Superintendent Carr are the best assurance that the Sunday Schools in New Zealand will attain the desired standards.

Truly, Sunday School news seems to be coming "from the ends of the earth." A letter from President Rey L. Pratt, who, with Elder Melvin J. Ballard, of the Quorum of Twelve, is doing pioneer missionary work in South America, contains the following information about their Sunday School in Buenos Aires, Argentine:

"I am happy to say we are meeting with splendid success. Yesterday morning in a private home we had 58 in attendance at our Sunday School, and last night in our hall at a school held for children we had over 100 in attendance. We are teaching them to sing the songs of Zion and to read stories from the Bible, the Book of Mormon, and Church History. We receive the 'Juvenile Instructor' and find it helpful in our work."



# CHORISTERS *and* ORGANISTS' DEPARTMENT

*Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen*

## LESSON FOR SEPTEMBER

Song Analysis: Deseret Sunday School Songs, No. 272: "I Know That My Redeemer Lives."

Objectives: Words: To teach that an abiding testimony of the living Redeemer sustains the body and exalts the soul.

Music: To sing with exultant devotion.

Suggestions: The sentiments so forcefully and beautifully expressed in this song reach the very heart of the Latter-day Saints' religion. The glorious truth that Christ is a living reality excites one's loftiest emotions. Therefore, let the rendition of the song—its announcement by the organist, its tempo, dynamics, tone quality, organ interludes and other musical devices—be in strict accord with the truth and poetic content of the words. Discover how this may be accomplished.

## LESSON FOR OCTOBER

Song Analysis: Deseret Sunday School Songs, No. 80: "Forbid Them Not."

Objectives: Words: To teach that child-like purity of life wins the blessings of heaven.

Music: To sing in a simple, joyous mood.

## Questions for Choristers and Organists

1. How may the element of joy be expressed without sacrificing the spirit of the simplicity of this song?
2. What kind of tone quality should be used to preserve its child-like freshness?
3. How may such a tone quality be preserved?



MOTHER'S DAY, MAY 9, 1926, ST. LOUIS BRANCH L. D. S. SUNDAY SCHOOL

# PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, Charles H. Hart,  
George N. Child, Milton Bennion, George R. Hill and Mark Austin*

## Home-Community Class

### LESSONS FOR OCTOBER

First Sunday, October 3, 1926

#### Uniform Fast Day Lesson

(See Superintendents' Department, this issue.)

Second Sunday, October 10, 1926

#### Lesson 29. The Necessity of Taxation.

Text: Citizenship Part I, Chapter XVI, Part III, Lesson 16.

Objective: To make clear the fact that in any civilized state taxation is a necessity, and that reasonable taxes for public expenses should be paid willingly as a matter of public duty.

Supplementary Materials: Doctrine and Covenants, Section 134. (Note that governments cannot be maintained without money; also that some of the most praiseworthy things that governments can do require money.)

Suggestions on Preparation and Presentation: In preparation of this lesson it is very essential to make extensive and quite definite observations concerning the uses of money derived from taxation and the relation of these uses to community welfare. Class members should be asked in advance to prepare such lists. The teacher should of course, do this in a thorough going manner. Among the things to be listed are the following: The cost of maintaining the ordinary police powers of the state for the protection of life and property, the costs of maintaining public highways, the costs of public schools, and in towns and cities, the costs of water supply in the homes. These are but samples of a few of the most essential things paid for by taxation. The total number and the various kinds of public service provided will vary somewhat in different communities. The total is larger in cities than in rural districts. This is a reason why taxes as a rule are higher in cities.

#### Questions for Teachers

1. If you think the taxes in your com-

munity are too high what form of public service would you have eliminated or reduced?

2. Under what conditions may public expenditures be justly criticized adversely?

Third Sunday, October 17, 1926

#### Lesson 30. The Method of Taxation.

Text: Citizenship Part I, Chapter XVI, Part III, Lesson 16.

Objective: To develop appreciation of what is a just method of levying taxes.

Supplementary Materials: Mark 12:41-44. (The same principle applies to taxation.) Doctrine and Covenants Section 42. (Note the obligation to use surplus property for the common good of the Church. The practice of the federal government in putting the heavier burdens of taxation upon incomes beyond the range of individual necessities may be likewise justified.)

Suggestions on Preparation and Presentation: Note that taxes cannot be levied on the basis of benefits received. Such a method is neither feasible nor just. Many individuals need assistance quite beyond their ability to pay; others most able to pay are on this very account least in need. Taxes are levied on property and incomes, not on individuals as such; although individuals are morally obligated to create property and incomes as their circumstances afford opportunities. It should be noted, however, that some persons of great ability give most of their time and energy to public service with but meager financial rewards. While these may pay little in taxes they often pay in service more valuable than money. A successful business man in private life can well afford to give liberally in taxes as his contribution to public welfare. A method of taxation based upon the ability to pay is coming to be more and more recognized as most just. The income tax is based upon this principle. In the Church the law of tithing may be regarded as one form of income tax on Church members. In this case, however, because payment is not compulsory, tithing is called "free will offering" rather than a tax.

### Questions for Teachers

1. (a) What method of taxation is used in your own state and local community? (b) To what extent is it based upon ability to pay?

2. (a) How may the method of taxation be related to use of the natural resources of the earth? (b) Illustrate its application to the taxation of mines.

Fourth Sunday, October 24, 1926

### Lesson 31. The Reasons for Limiting Taxation.

Text: Citizenship, Part I, Chapter XVII and Part III, Lesson 17.

Objective: To develop appreciation of the fact that sound principles of thrift require that both public and private expenditures should be restricted as income is restricted.

Supplementary Materials: Acts 20:32-35. Doc. and Cov. Section 72. (The principles here announced for Church members and Church workers may be applied with equal force to communities.)

Suggestions on Preparation and Presentation: Aristotle regarded the virtues as a mean between two extremes. This principle has some merit when applied to both public and private expenditures. Miserliness on the one hand and lavish expenditures on the other are equally reprehensible. Money, property, wealth, are for the use of man and should be used for the betterment of life. The miserly attitude is in violation of this principle. Lavish expenditures however, cannot be provided for all, and oftentimes cannot be paid for. They therefore foster either injustice or dishonesty. A miserly attitude manifest in failure of the public to make proper provision for (a) the education of children, (b) the care of physically or mentally handicapped, (c) promotion of the physical and moral health of the community, is no less a public sin than is lavish expenditures upon public institutions.

A community should determine as nearly as may be what its public needs are. its ability to pay for these needs, and the best methods of providing and of expending the money. Very often increase in public expenditures on this basis may bring great benefits to all at less cost than would be possible on a basis of private expenditures. Consider, for instance, a provision for public instruction in music, the provision of a public health clinic, pure water supply for a town.

The teacher and the class should work out these problems together in relation to the needs and the situation of their own community.

### Questions for Teachers

1. How may excessive tax burdens react to the detriment of a community?

2. How may the progress of a community be hindered by a miserly attitude toward public expenditures?

Fifth Sunday, October 31, 1926

Unfinished lessons, or local problems.

## Parents-Theological Department

### DOCTRINE AND COVENANTS

#### LESSONS FOR OCTOBER

First Sunday, October 3, 1926

#### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Jesus and Little Children. (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, October 10, 1926

#### Lesson 30. Modern Revelation.

Text: Doctrine and Covenants.

Objective: God's Church and Chosen People.

Suggestions on Preparation and Presentation: To understand the Book of Doctrine and Covenants best, it is always necessary to keep in mind the purpose for which the revelations it contains were given. This is best done when the great council in heaven, is recalled. At this council a plan was accepted by which the spirits might gain the experience and bodies which would enable them to take part in the eternal progression of all righteous beings. This plan includes a set of laws and an organization of a Church which must be accepted if eternal life in the presence of God is desired. True we have our free agency, and can accept or reject the plan at will; herein lies our power of controlling our destinies. Of one fact we may be certain, that complete salvation cannot be gained by any means outside of God's Church. The purpose of the

Book of Doctrine and Covenants is to make clear the laws and ordinances of the organization known as the Church of Jesus Christ.

God declares repeatedly that He is the rock upon which the Church is built (50:44); and that He guides it by prophecy and revelation (11:24, 25); "therefore," He says, "fear not; let earth and hell combine against you, for you are built upon my rock, they can not prevail" (6:34). God's agents on earth, those holding the Holy Priesthood, act only through the Church and, conversely, the Church can not exist without the Priesthood, the organization, offices and duties of which have heretofore been developed in these lessons (lessons 12 to 18). The laws which have been given of God, govern the Church (58:23); yet within the Church, in all matters not especially provided for, the government shall be by common consent, by much prayer and faith for all things shall be received by faith (26:2; 41:2, 3; 43:8.) God will reveal all that is necessary if the people are united and full of faith. This also, requires that every individual in the Church exert himself to be in harmony with his brethren, so that the unity may be perfect. However, no one shall receive revelation and commandments for the Church except the President of the Church, and even these must be accepted by the Church before they become doctrines of the Church (28:2.)

The Church was established upon the earth in the days of Adam, but has been taken away at various times because of the iniquity of the people. It was established for the last time on the 6th day of April, 1830 (20:1; 21:3); and received the name of the Church of Jesus Christ of Latter-day Saints (115:3.) God has commanded His Church to preach the Gospel, and to build up the Church everywhere (42:8; 45:64.)

### Third Sunday, October 17, 1926

#### Lesson 31. Modern Revelation.

Text: Doctrine and Covenants.

Objective: God's Church and Chosen People.

Suggestions on Preparation and Presentation: In the great council, before this world was, many spirits were selected to perform special missions upon earth, and it is very probable that we who belong to the Church, or who may accept it, were chosen in the life before this to receive this blessing (29:4.)

In this as in all other matters that enter

into our lives our own power to choose between good and evil comes into play, and, even though we may have been chosen to accomplish some mighty work, we may forfeit our right by improper lives. Hence, the chosen of God are those who by their obedience to God's laws, have shown themselves worthy of blessings (10:67; 95:6; 105:35-37; 84:33, 34.) Those who have thus been chosen, because of their righteous lives, will constitute the pure people (100:16; 43:14), which God desires in order to carry out His latter-day purposes. To this people will be entrusted the great work of bearing the Gospel to all nations (14:8); and at the end of the world, Christ will come to this people to be their king (43:29; 84:2), and they shall judge the world (64:37-43.) To this pure people will belong only those whose lives have been pure. Men who have held membership in the Church and perhaps have had high office in it, but whose lives have been unrighteous, will be thrown out at the last great day, when the chosen shall dwell with Christ forever (64:39-40.)

The great purpose that permeates the Book of Doctrine and Covenants is the teaching of such truths, the giving of such admonitions, as will lead the members of the Church into the pure thoughts and honest acts that characterize those whom the Lord designates, His Chosen People.

Application: "Therefore, O ye that embark in the service of God, see that ye serve him with all your heart might, mind and strength, that ye may stand blameless before God at the last day." (4:2.)

#### Questions for Teachers

1. What is the purpose of the teachings of the Book of Doctrine and Covenants?
2. What is the grand destiny of those who remain faithful in the Church?

### Fourth Sunday, October 24, 1926

#### Lesson 32. Modern Revelation.

Text: Doctrine and Covenants.

Objective: The Principle of Faith.

Suggestions on Lesson Material: The first principle to be accepted before entering God's Church is that of faith. The principle is explained at length in seven lectures, called Lectures on Faith, which constitute the first part of the earlier editions of the Doctrine and Covenants. The

subject of Faith is also frequently mentioned in the revelations of this book.

The principle of faith is defined as follows: "Faith is the assurance which men have of the existence of things which they have not seen, and the principle of action in all intelligent beings ("Lectures on Faith," 1:9.) Unless men had faith that certain results will follow certain actions, no efforts of any kind would be made, and life would be a state of inactivity. ("Lecture on Faith," 1:10-13.) God Himself employs the principle of faith, for earth and man were formed on that principle. ("Lecture on Faith," 1:14-17.) In its unlimited form, faith may be defined as "the great governing principle, which has power, dominion and authority over all things." ("Lecture on Faith," page 8.)

The highest form of faith is in God, who is the great organizer and controller of the universe. In God, therefore, the faith of all men must center and find a foundation. God showed Himself to Adam, who testified to His descendants of the existence of God. ("Lecture on Faith," 2:30-36.) Many other men since the day of Adam have testified that they have seen God. Men in general, therefore, may be informed of the existence of God by tradition, as well as obtaining a knowledge of Him by revelation.

An excellent chronological table showing how the knowledge of God was handed from father to son is given in the Second Lecture on Faith. The extent of man's faith in God will depend on the diligence and faithfulness with which it is sought after.

Application: One of the purposes of giving modern revelations being that faith might increase in the earth, (D. and C. 1:21), we should know and teach more about faith.

#### Questions for Teachers

1. Enumerate some things which you have not seen, but in the existence of which you have faith.
2. Why is faith the first principle in theology and how may faith become knowledge?

Fifth Sunday, October 31, 1926

#### Lesson 33. Modern Revelation.

Text: Doctrine and Covenants.

Objective: Faith.

Suggestions on Lesson Material: To the person who has abundant faith in God, there comes also a faith in the words of God, and a desire to obey the laws which the Creator has given mankind. This results in a correct life and great spiritual power. The effects which flow from an abiding faith in God and His law, are the most sublime that can enter the thoughts of men. On the other hand, without faith it is impossible to please God. ("Lecture on Faith," pp. 5, 6; D. and C. 63:11.)

Salvation can be obtained only through faith and works; and this illustrates the great power of faith; for, to attain a fullness of salvation means that a person becomes a partaker with the Savior in all things, not excepting His glory. ("Lecture on Faith," 7:9-17.) Then, to Him who has living faith, nothing is impossible; to him all things shall be given. Of all principles in revealed theology, the principle of faith stands out as the first and the greatest.

Other particulars of the power, purposes and fruits of faith given in the Doc. and Cov. are as follows:

Lamanites glorified through faith in His name (3:20); among other things, qualifies for the work of the Lord (4:5); blessings promised to Martin Harris on condition of faith (5:24, 28); admonition to have faith (6:19); granting of knowledge to Oliver Cowdery by asking in faith (8:1); can do nothing without faith (8:10; 18:19); Nephtie record to come forth by faith (10:47, 49, 52.)

Application: -In order to acquire spiritual power for ourselves and for our posterity, we should more abundantly teach and practice the principle of faith.

#### Questions for Teachers

1. What is working by faith? What effects flow from faith? (Seventh Lecture on Faith.)
2. What is salvation and what is its relation to faith?



*General Board Committee: First and Second Years, Robert L. Judd; Third and Fourth Years, Albert E. Bowen.*

## Second Year—Great Biblical Characters

### LESSONS FOR OCTOBER

First Sunday, October 3, 1926

#### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Jesus and Little Children. (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, October 10, 1926

#### Lesson 27. The Division of the Kingdom.

Text: I Kings, chapter 13.

Objective: To show that rulers can only rule successfully through the practice of religious truths and principles.

Supplementary References: II Beacon Lights of History (Lord) 239.

Suggestions on Preparation and Presentation: Solomon had been a great and wonderful ruler. His son Rehoboam succeeded him. The people visited him asking relief from taxation. He consulted his older counselors who advised him to grant relief. His younger counselors advised against it. He followed the latter advice. The Division of the Kingdom followed. Develop through a study of the history of nations how such results always follow. Also take up the loss of the ten tribes which had its beginning in this separation.

#### Questions for Teachers

1. Give at least three examples of divisions in a nation that have been brought about by the same factors that caused the revolt in the kingdom of Rehoboam.

2. Give an example of what can be accomplished in a nation through the application of gospel principles.

Third Sunday, October 17, 1926

#### Lesson 28. Elijah.

Text: I Kings, chapters 7-22—II Kings, chapters 1-9.

Objective: To show that true service never fails of reward.

Supplementary References: II Beacon Lights of History (Lord) 239.

Suggestions on Preparation and Presentation: After the Division of the Kingdom we find Israel in need of divine guidance. The appearance of Elijah one of the most unique characters in Jewish history. Large of stature with features fierce and stern: His great work: Miracles; Teaching under difficulties. Point out how Ahab's dynasty was overthrown through failure to heed the warnings of Elijah.

#### Questions for Teachers

1. In your opinion what response would be given a man of Elijah's type today who came bearing a message of repentance with the force he did in his day?

2. Is there need for such a man in the world today? Give your reasons for your answer whether "Yes" or "No."

Fourth Sunday, October 24, 1926

#### Lesson 29. Elisha.

Text: I Kings 19—II Kings 2-13.

Objective: To show that God always gives strength to a man engaged in His service.

Suggestions on Preparation and Presentation: Elisha a second prophet to Israel. A gentle and humble man. Compare with Elijah. The mantle of Elijah fell upon Elisha. Explain fully and bring out the power of the Priesthood. After receiving the authority to act through Elijah point out the force of his work through his: Miracles; Teachings. In conclusion portray the growth from the time of his call as he tilled his fields.

#### Questions for Teachers

1. Give three reasons why two such different men as Elijah and Elisha should follow in teaching a people righteousness.

2. Give an example of the same thing as it has occurred since the establishment of the Church in our day.

Fifth Sunday, October 31, 1926

#### Lesson 30. Isaiah a Prophet of Repentance.

Text: Book of Isaiah.

**Objective:** To show that God's purpose is to save His people and He always gives them repeated warnings of His punishments before executing them.

**Supplementary References:** 11 Beacon Lights of History (Lord) 287. This is a wonderful chapter and should be read by all teachers.

**Suggestions on Preparation and Presentation:** Discuss the following points: Isaiah a prophet to Judah as Elijah and Elisha had, been to Israel. Judah had turned from worshipping God to ungodliness. Isaiah born 760 B. C. teaches repentance. Had wife and two sons; lived to the age of 84 and according to tradition suffered martyrdom. A man of good breeding, great dignity, experience and wisdom. His message was to his nation at a time when drunkenness was a national vice and immorality rampant. He was a hopeful man and his condemnations of their sins always concluded with promises of forgiveness if the people would repent.

#### Questions for Teachers

1. Compare the people of Israel just before their fall with the people of Judah at the time of Isaiah.
2. Name three attributes of character that made Isaiah a great prophet of repentance.

### Advanced Theological Department

#### LESSONS FOR OCTOBER

First Sunday, October 3, 1926

##### Uniform Fast Day Lesson

**General Subject:** The example of Jesus: what it bids us do.

**Special Topic:** Jesus and Little Children. (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, October 10, 1926

#### Lessons 27 and 28. The Purpose and Mission of the Church.

**Text:** For these lessons, chapter 6, Gospel Doctrine.

**Objective:** To show that the mission of the Church is to accomplish the salvation of man.

**Suggestions on Preparation and Presentation:** It is necessary to supplement the regular text by a few lessons based upon certain chapters in "Gospel Doc-

trine." It is assumed that in every ward there will be some copies of this book. We urge teachers to gather up for the purpose of these supplemental lessons, all available copies of the book referred to and make them available to class members. Chapters 6 of "Gospel Doctrine" will be the basis for two lessons. We suggest, in the first lesson that the subject matter to page 104 be considered and the remainder of the chapter for the next lesson. Questions are here appended for both lessons. We suggest that the excerpts in the text, taken from the different sermons and writings of President Joseph F. Smith, be severally assigned to class members for study and class treatment. The teacher should in conclusion unify the whole by well directed questions, designed to impress the lesson that the Church as an organization and its teachings, is designed as a very logical and practical means of bettering conditions of life and of living, and of saving its adherents by exalting them above sin.

#### Questions for Teachers

1. What is the "Kingdom of God?" What relationship does the Church bear to it?
2. What does the Church demand of its adherents in the way of right-living? How does this tend to salvation?
3. How does obedience to the Gospel teachings enable one to "cast out fear?"
4. What is the difference between obedience exacted of Church members and blind subservience or servility?

Fourth and Fifth Sundays, October 24th; 31st, 1926.

#### Lessons 29 and 30. God and Men.

**Text:** For these lessons, chapter 5 of Gospel Doctrine.

**Objective:** To show that it is God's purpose to exalt man.

**Suggestions on Preparation and Presentation:** Chapter 5 of "Gospel Doctrine" may be used for two lessons. Let the first lesson cover pp. 64-75 and the second one the remainder of the chapter. The excerpts in the text taken from the different sermons and writings of President Joseph F. Smith may well each be assigned to class members for study and treatment. The whole can well be used to summarize the reason and purpose of God in His dealings with man and to show our belief in the relationship be-

tween God and man. The lessons may be used as a resume of our belief with respect to the matters covered by them. These lessons should serve to impress class members with a keen sense of the dignity of man as the offspring of Deity, and of the importance of man's honoring his exalted station.

### Questions for Teachers

1. What is the source of all knowl-

edge pertaining to God's purposes concerning man? Give reasons for your answer.

2. What is the importance of living according to Gospel laws? Explain fully your reasons.

3. What do you think of the doctrine that every man shall have to render account for what he does, and will be rewarded or condemned by his own works?

4. By what means may one be kept in harmony with God's laws?

## SECOND INTERMEDIATE DEPARTMENT

*General Board Committee: First and Second Years, Adam S. Bennion, Chairman; Third and Fourth Years, Alfred C. Rees, Chairman and T. Albert Hooper*

### Second Year—Book of Mormon

#### LESSONS FOR OCTOBER

First Sunday, October 3, 1926

#### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Jesus and Little Children. (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, October 10, 1926

#### Lesson 27. Two Mighty Prophets.

Text: Helaman, chapters 10 to 16.

Objective: To teach that "Blessed are they who will repent and hearken unto the voice of the Lord their God; for they are they that shall be saved." (Helaman 12:23.)

Suggestions on Preparation and Presentation:

1. Special Assignment:
  - a. Nephi comforted of the Lord (Hel. 10.)
  - b. The great famine (Hel. 11:1-10.)
  - c. Nephi's prayer and its answer (Hel. 11:11-18.)
  - d. Return to wickedness. (Hel. 11-19-38.)
  - e. Signs of Christ's birth and death, foretold. (Hel. 15.)
  - f. Effect of prophecies upon the people. (Hel. 16.)

2. Passages to be memorized by all the pupils: Hel. 12:7-23.

3. The teacher should briefly present the main points in Hel. 13.

#### Questions for Teachers

1. Name some of the ways in which Nephi had proven himself worthy of the confidence which the Lord placed in him.

2. Briefly review the condition of the Nephites as set forth in Hel. 13.

3. In what particulars did Samuel's prophecies regarding Christ differ from any others?

4. Contrast the condition of the believers and unbelievers, set forth in Hel. 15th and 16th chapters.

Third Sunday, October 17, 1926

#### Lesson 28. The Night Without Darkness —Victory Over the Gadianton Band.

Text: III Nephi, chapters 1 to 5.

Objective: To teach that by faith and prayer and righteousness we may obtain victory over our enemies.

Supplementary References: History of the Church, Vol. 2, pp. 102-105.

Suggestions on Preparation and Presentation:

1. Special Assignment to pupils:
  - a. Threatenings of the wicked. III Nephi 1:1-9.
  - b. Nephi's prayer. III Nephi 10:14.
  - c. The sign given and its effect. III Nephi 1:15-26.
  - d. Gadianton Band. III Nephi 1:27-30; chapter 2.



- e. Giddianhi's letter. III Nephi 3:1-10.
  - f. Lachoneus' faith and works. III Nephi 3:11-26.
  - g. Victory over the robbers. III Nephi 4.
  - h. Nephites repent. III Nephi 5:1-7.
2. Passages to be memorized by all the pupils: III Nephi 1:12-14; 1:19-21; 4:31.

### Questions for Teachers

1. Discuss the words of the Savior spoken to Nephi as a source of belief in pre-existence.
2. Name the outstanding things in Lachoneus that place him among the great Book of Mormon characters.
3. What value did the answer to prayer which Nephi received add to the sign which follows?

### Fourth Sunday, October 24, 1926

#### Lesson 29. Signs of the Savior's Death.

Text: III Nephi 6-10.

Objective: To teach that the words of the Lord spoken through His prophets are always fulfilled. (See III Nephi 10:14, 15.)

Supplementary References: Matthew 27:50-53; Luke 23:44, 45.

Suggestions on Preparation and Presentation:

1. The teacher should briefly relate the story told in III Nephi, chapter 6, and 7:1-14, to bring vividly before the class the power that Satan has to lead us astray.
2. Special assignment:
  - a. Nephi's great faith and works. III Nephi 7:15-26.
  - b. A great storm. III Nephi 8:1-18.
  - c. Darkness upon the land. III Nephi 8:19-25.
  - d. The voice from heaven. III Nephi, chapters 9 and 10.
3. Passages to be memorized by the pupils: III Nephi 9:13-22.

### Questions for Teachers

1. Make a contrast between the powers of light and darkness as given in III Nephi, chapter 7.
2. Describe briefly the great storm and darkness.
3. Discuss the principal cause assigned by the Savior for the great destruction.

### Fifth Sunday, October 31, 1926

#### Lesson 30. Christ Ministers Unto the Nephites.

Text: III Nephi 11th to 14th chapters.

Objective: To teach the reality of the resurrection of Jesus Christ. (Note particularly III Nephi 11:9-17.)

Suggestions on Preparation and Presentation:

1. General assignment of all the text to be read by every member of the class.
2. Special assignment:
  - a. The Savior appears. III Nephi 11:1-17.
  - b. Power given to baptize. III Nephi 11:18-41.
  - c. The Holy Ghost promised. III Nephi 12:1, 2.
  - d. The Beatitudes. III Nephi 12:3-12.
  - e. The salt, the light, and the law. III Nephi 13-20.
  - f. Thy brother and thee. III Nephi 12:21-26; 38-48.
  - g. Purity commanded. III Nephi 12:27-37.
  - h. Prayer, alms, fasting, and treasures. III Nephi 13:1-24.
  - i. Instructions to Twelve. III Nephi 13:25-34.
  - j. Instruction on many things. III Nephi, chapter 14.

**Note:** The nine parts given above for special assignment should be carefully assigned to those who would be able to memorize most of them. Thus each part could easily be given in four minutes or less.

### Questions for Teachers

1. Briefly state why you think the Nephite knew "of a surety" that Jesus was the Christ.
2. What added evidence is given in this lesson that baptism is a necessary ordinance?
3. Mention some teachings made clearer to our understanding by reading III Nephi 12th to 14th chapters.

### Fourth Year—"What Jesus Taught"

#### LESSONS FOR OCTOBER

#### First Sunday, October 3, 1926

#### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Jesus and Little Children. (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, October 10, 1926

### Lesson 27. With What Measure Ye Mete.

Text: "What Jesus Taught."

Objective: To teach that we are not qualified to pass judgment upon our superiors in the Church.

#### To Teachers:

How do you expect to use the story in this lesson effectively? Do you think your boys and girls know of similar cases? Find out. Let them make their own comments about the injustice that comes to people who may be misjudged. You should have other stories to tell them to drive home this truth.

See what reaction you get to the question, Why is it wrong to criticize Church authorities? Discuss it from its many angles. First, our own lack of understanding of their problems. Second, our own lack of facts on the subjects with which they have to deal. Third, their right to enjoy the spirit of their particular offices which others do not have. Fourth, our sacred duty to sustain and support them as men chosen by the Lord. Fifth, the destructive effects upon us individually and upon the Church as a whole, if we resort to destructive criticism.

Then by way of contrast, point out the constructive effects of cooperation and support to those called to lead and direct us.

#### Questions for Teachers

1. Describe a condition under which passing judgment might be justifiable.
2. What assurance have you that the Lord will always see that this Church is properly led?

Third Sunday, October 17, 1926

### Lesson 28. The Golden Rule.

Text: "What Jesus Taught."

Objective: To teach that we grow in power by applying the golden rule.

#### To Teachers:

The actions of men and of nations today give sufficient and abundant material to the teacher who would impress her boys and girls with the virtues of the golden rule. Consider with your class the difficulty which the world experienced during the world war in applying that

rule. Force instead of right was applied to achieve results. Your pupils read the newspapers. They read of the conferences between nations. Why do these conferences largely fail? To what extent will they succeed? Europe hopes now that she has concluded a peace based on the golden rule. Time alone will tell how far they are correct. No doubt your class will conclude that it is because nations lack faith in each other's intentions to deal honestly and fairly that they mistrust each other. As with nations, so it is with groups within the nation. Point out to them the great industrial struggles in the world. Men do not decide their cause from the standpoint of right—but rather "how much can we get."

Never has there been greater need for the teaching of this lesson than now. Have your class analyze the Savior's parable and His teachings given in this lesson. How are you going to make the application pertinent in their own lives? in their homes—in their conduct toward parents—toward brothers and sisters—toward friends—in little business deals—in social affairs—in contests of different character in which they may be engaged?

If you are able to have them talk on this subject—and discuss freely how opportunity comes to each one to practice the golden rule—you, as teacher, will have occasion to feel a thrill of satisfaction. Remember the gems today.

#### Questions for Teachers

1. How does increased experience in life help one to get the other person's viewpoint?
2. What effect upon himself does the individual experience when he applies the golden rule?

Fourth Sunday, October 24, 1926

### Lesson 29. The Good Samaritan.

Text: "What Jesus Taught."

Objective: To teach that the greatest joys in life comes from real service to others.

#### To Teachers:

Select some of your pupils to come prepared today with a statement about the Samaritans, their history, their relations with the Jews, the cause of the intense hatred existing between them. This information can be had from any book dealing with Biblical history. It is essential that your class have an understanding of this, if they are to appreciate

this parable given in the lesson today. The picture presented opposite page 221 should also be studied as an aid to their understanding.

After your class has given their version of the parable, and expressed their own views as to value of the teaching, do you not think it would be profitable to discuss this question, "Who is my neighbor?"

Each boy and each girl will, through your assistance, be able to state specific instances from daily life, how people can be "good Samaritans." Probably you will have some appropriate stories from Church history or personal experience to emphasize that point. Some of the richest men in the world have found their greatest happiness in establishing hospitals, libraries, homes for the unfortunate and other helps to their fellowmen. But every one of us can serve in a small way, every day. The Scout creed might be mentioned, since it calls for the performance of at least one such good deed each day. The class should leave you today, with a determination to emulate the example of the good Samaritan. Can you inspire them to that end? A lecture will not do it. Their own personal participation in the discussion should accomplish it.

#### Questions for Teachers

1. What substantial lasting recompense comes to the good Samaritans among us?
2. What institutions are set up in the Church to help us overcome our natural selfishness and lack of interest in others?

Fifth Sunday, October 31, 1926

#### Lesson 30. No One Can Live to Himself.

Text: "What Jesus Taught."

Objective: To show that living with and for others stimulates our own growth and development.

#### To Teachers:

The author has treated this subject from many interesting standpoints. Let

the class give Aesop's story mentioned in the lesson. Then discuss the family life—its composition—the interdependence among members of the family. Then enlarge upon the family to a city organization, then the state, the nation, the world. Can there be shown that there is a mutual dependence even among the nations of the world? Can any nation remain isolated from the rest? What lesson did the world war teach in this respect? Then with this fact established in the minds of your class that there really is no such thing as isolation, let us come back to the family and show what our obligations are to each other. Then take up the ward as the next step—or perhaps you will wish to show how boys and girls in your class have certain obligations to each other and to you, in maintaining the good record and the dignity of your class. Then proceed to the relationship to the whole Church. Query: Can any one member of the Church do wrong without affecting the whole Church? See what your class say to that.

Then comes the question of supporting the family, the Sunday School class, the ward, the Church. Let them tell how that can be done in each case: Refer here to the Savior's statement on this point. Loyalty to family and Church and country should be emphasized today. When our boys went to war, they demonstrated that loyalty to their country and to a cause. Teachers should come prepared today to point out in specific manner how tangible support should be forthcoming from every members of an organization to that group to which he belongs—whether family, Church, ball-team dramatic society or what not. Select a poem to be memorized.

#### Questions for Teachers

1. How does this lesson fit in with the plan that Sunday School workers should attend Union Meetings and teacher training classes?
2. What effective measures has our Church taken against isolation of its members, and with what results?

A lie cannot be removed with an ink eraser.

Wrong is but falsehood put in practice.—Landor.

Wishes are, at least, the easy pleasures of the poor.

Rock or sand for foundations? Take your choice.

A broken promise is like a cheque without a signature.

The man with money to burn never lacks for a match.

# FIRST INTERMEDIATE DEPARTMENT

*General Board Committee: First and Second Years, George M. Cannon, Chairman, and Josiah Burrows; Third and Fourth Years, Horace Cummings, Chairman, and Eugene Hilton.*

## Second Year—Bible Stories

### LESSONS FOR OCTOBER

First Sunday, October 3, 1926

#### Uniform Fast Day Lesson

General Subject: The example of Jesus: what it bids us do.

Special Topic: Jesus and Little Children. (See Superintendents' Department, this issue, for suggestions.)

Suggestions to Teachers: Excellent illustrative material is available in almost every ward for this lesson. The picture of Jesus blessing the children; The song: "I Think When I Read That Sweet Story of Old," "The Children's Friend" etc.

Paint vividly the word picture of the situation that existed when He said the famous and meaningful words contained in Mark 10:14. Read from the Book of Mormon the account of the Savior's remarkable blessing given to the Nephite children (3rd Nephi 17:20-25.)

Bring out from the class the proper information on how we bless and name little children in the Church of Jesus Christ of Latter-day Saints. What are the things for which the elder prays when a child is blessed? What must children do in order to receive these blessings?

Distinguish between infant baptism and infant blessing. Which did Jesus do? Why do little children need no baptism?

(See also Superintendents' Department for further suggestions.)

Second Sunday, October 10, 1926

#### Lesson 27. Closer than Brothers

Text: "Children of the Promise," chapter 29. Also I Samuel chapters 13-14-18 and 20.

Objective: To teach that "Greater love hath no man than this, that a man lay down his life for his friends."

Suggestions on Preparation and Presentation: Read the references to Jonathan found in various chapters of 1st Samuel so that the teacher will become thoroughly familiar with the story of Jonathan the son of King Saul. This Jonathan was one of the finest and most

lovable characters in all the Bible. In fact no where in history, either sacred or profane, do we find another character so free from jealousy and envy as this prince, the son of a king, and heir to his father's throne; and yet the lover and true steadfast friend of David, the shepherd youth who was destined to succeed to the throne. Noble in thought, brave in action, unselfish in friendship, frank and outspoken in defense of one falsely accused, Jonathan with filial devotion adhered to his father's waning fortunes, and died fighting for his erring father in their last great battle. Read I Samuel, chapters 13-14, showing Jonathan's bravery; and the love which people bore him. Also I Samuel, chapter 18:1-4; chapters 19 and 20. In this latter chapter is shown the wonderful unselfishness of Jonathan. In verse 21 Saul predicts that if David lives Jonathan will never receive the kingdom. And yet Jonathan remains true to his friend. See his wonderful parting salutation in verse 42. Read also David's lament over Jonathan. (II Samuel 1:25-27.)

#### Questions for Teachers

1. What was the attitude of King Saul toward David? How did his (the king's) words vary from time to time?

2. Who had most to regret the popularity of David and the possibility of his becoming king, Saul whose life was nearly spent, or Jonathan, the prospective heir to the throne? State Jonathan's attitude as indicated by his actions toward David; and express your own view upon that attitude.

Third Sunday, October 17, 1926

#### Lesson 28. "A Shepherd Becomes a King."

Text: "Children of the Promise," chapter 30. Also II Samuel 5:1-5.

Objective: To teach that he whom the Lord sustaineth is bound to succeed.

Suggestions on Preparation and Presentation: David is one of the great characters of the Bible. Few other personages described in the great book have left such an impression on humanity. While he made many errors he had splendid traits that appealed to boys and girls.

First of these perhaps is his appeal to the musical element. His psalms are the admiration of all nations. Coupled with his artistic and spiritual nature was his lion-like bravery and his gratitude to those who had helped him in his days of adversity. With him gratitude was not that ascribed by the great French writer Victor Hugo to certain ingrates viz: "A lively sense of favors to come!" No person who had befriended David when he needed a friend was ever denied consideration after David became king. He frankly admitted his errors and yet fundamentally relied upon God and taught obedience to His laws. His advice to his son Solomon may be taken as an illustration of David's real attitude toward God. (See I Kings 2-1-4.)

#### Questions for Teachers

1. What great personage was sent to redeem mankind tracing lineage back to the home of David? (See 1st chapter of Matthew.) Describe the period of time at which David lived as reckoned by generations.
2. What famous city was taken by the Israelites under David; and what did David do to provide a place for the Ark of the Covenant? Why was David not allowed to build the temple?

#### Fourth Sunday, October 24, 1926

##### Lesson 29. The Wisdom and Splendor of King Solomon.

Text: "Children of the Promise," chapter 31. Also I Kings, chapters 5 and following.

Objective: To teach that Wisdom is more to be desired than long life or than great riches.

Suggestions on Preparation and Presentation: Two great accomplishments were the work of Solomon the wisest man of history. The one that has endured was the writing of his Proverbs. And in every civilized tongue these have been sent forth. They will endure forever. The other, was the building of the temple—"The House of the Lord." The description of it remains but the House passed away centuries ago. The original Temple built by Solomon was ruined at the time the Israelites were carried captive into Babylon. It was later rebuilt and was a glorious structure at the time of the birth of the Savior who truly foretold its final destruction.

#### Questions for Teachers

1. Give your favorite psalm (by David.)
2. Give three proverbs by Solomon that specially appeal to you.

#### Fifth Sunday, October 31, 1926

##### Lesson 30. Elijah the Fishbite.

Text: "Children of the Promise," chapter 32. Also I Kings, chapters 17 and 18.

Objective: To teach that Prophets of the Lord have power to foretell coming events.

Suggestions on Preparation and Presentation: The fearlessness of the Prophet in facing King Ahab and telling him of his sins was characteristic of this great Prophet. Then his simple faith in always doing exactly as directed by the Lord and in relying implicitly on the protection of the Lord was likewise an outstanding trait of his character.

#### Questions for Teachers

1. Describe the test proposed by Elijah to the priests of Baal. And the result.
2. Describe the calling of Elisha by Elijah.

#### Fourth Year—Ancient Apostles

##### LESSONS FOR OCTOBER

##### First Sunday, October 3, 1926

##### Uniform Fast Day Lesson

General Subject: The Example of Jesus: what it bids us do.

Special Topic: Jesus and Little Children. (See Superintendents' Department, this issue, for suggestions.)

#### Second Sunday, October 10, 1926

##### Lesson 27. Paul Begins His Second Missionary Journey.

Text: Lesson 29, "Ancient Apostles."

Objective: To teach that God blesses and sustains His servants, in spite of their weaknesses, if they are faithful before Him.

Supplementary References: Modern missionary experiences of similar kind.

Suggestions on Preparation and Presentation: Show the love that grows up between missionaries; also the great love of converts toward missionaries. Many beautiful lessons suggest themselves in

the text. Note how the missionaries were guided by visions and inspiration.

### Questions for Teachers

1. Why was Timothy chosen? What preparation had he for the ministry?
2. Why do true converts love the elders so much who brought them the Gospel?

Third Sunday, October 17, 1926

### Lesson 28. Paul at Philippi.

Text: Lesson 30, "Ancient Apostles."

Objective: To teach that when we are doing the Lord's work He will take care of us. If we are made to suffer He will make our suffering easy to bear.

Supplementary References: The scriptures and our Church History contain many examples of God's care over His servants when suffering for His cause. One incident related in Church History tells how the mob that had driven a band of saints from their homes, came upon them out on the desert. They had cleared a patch of ground and were dancing to the music of a violin. In surprise and rage they exclaimed, "D—n you, can't we make you feel our vengeance?" Christ said, "Rejoice and be exceeding glad, for so persecuted they the prophets who were before you," and we can really rejoice, when it would seem impossible. Hebrews, chapter XI gives an account of the joy the ancients had when even suffering death. The Spirit of the Lord can keep us from suffering mental and physical pain better than can the anesthetics used by surgeons.

### Questions for Teachers

1. Why do God's people so often suffer persecution?
2. How do sacrifices benefit us in the end?

Fourth Sunday, October 24, 1926

### Lesson 29. Paul at Philippi, Thessalonica and Berea.

Text: Lessons 30-31, "Ancient Apostles."

Objective: To teach that the Gospel is the best and safest guide for human conduct.

Supplementary References: Perhaps the best references for these lessons on Paul's missionary work would be similar experiences of some of our modern missionaries. The biographies of the leaders

of the Church are filled with remarkable experiences in missionary fields. Every Sunday School library and most homes should supply a few of them.

Suggestions on Preparation and Presentation: As the Gospel does us as much good here and promises us so great blessings hereafter, God desires to give all His children a chance to hear and obey it. He is pleased when they obey it, and justified when they reject it. No one can obey it until he hears about it hence God keeps so many missionaries in the field.

### Questions for Teachers

1. Why should we preach the Gospel to all nations when it costs us so much, and so few receive it?
2. Tell what benefit you get from the Gospel. Can men devise a course of conduct that would do us as much good as the Gospel? Why? Or could pupils in school prepare courses of study that will do them as much good in after life as their teachers can? Why?

Fifth Sunday, October 31, 1926

### Lesson 30. Paul at Athens and Corinth.

Text: Lesson 32, "Ancient Apostles."

Objective: To teach that God's servants are guided by inspiration when engaged in His work, and protected from harm.

Supplementary References: Point out on the map where Athens and Corinth are situated and describe the advantages these cities had. Read and explain Paul's sermon on Mars Hill, Acts 17:22-31. Relate how Wilford Woodruff and Heber C. Kimball and others were inspired where to go to teach those who were prepared to receive the truth as Paul was in these cities.

Suggestions on Preparation and Presentation: Describe Athens and tell the children a few things about the great men who had lived there. It had long been a center of learning and culture though pagan. Show that Paul was continually guided by the Lord and kept from harm. Even though lonesome and discouraged he worked on diligently until he achieved success. Show also that God knows in what places honest people live, and inspires His servants to work there.

### Question for Teachers

Why should missionaries follow the impressions of the Spirit?

# PRIMARY DEPARTMENT

*Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith,  
Mabel Cook, Tessie Ciaque, and Lucy Gedge Sperry*

## WORK FOR OCTOBER, 1926

### Preview Questions

1. Compare Christ's saying "Suffer the little children to come unto me," etc. with the words of Mormon as found in Moroni 8:5-22, and give your views thereon.

2. Was the opposition suffered by the Saints beneficial or not, and why?

3. What evidence do you find in lesson 14 that God is "the same yesterday and today and forever?"

4. In view of all the circumstances in Joseph's life from the time of what we call the "First Vision" to the bringing forth of the Book of Mormon, the missionary work, the commencement of the gathering of Israel, the temple work for the living and the dead, etc. to the martyrdom, what degree of love for his friends and the cause of God did Joseph manifest? (See John 15:13.)

5. What significance do you see in the miracle of the changed appearance and voice of Brigham Young at the meeting held in Nauvoo after the death of Joseph?

6. In what respect does Brigham Young and his work resemble that of Moses?

**First Sunday, October 3, 1926**

### Uniform Fast Day Lesson

**General Subject:** The example of Jesus: what it bids us do. The blessing of little children.

**Text:** Mark 10:13-16; Matt. 18:1-10.  
**References:** "Life of Christ," Papini, p. 217; "Jesus the Christ" Talmage 475.

**Objective:** Purity of soul leads to Christ.

**Songs:** "I Think When I Read That Sweet Story of Old," Primary Song Book, page 17. (See Reference in Bible and Church History Stories, page 118.)

**Memory Gem:** "Suffer the little children to come unto me" etc.

**Point of Contact and Lesson:** Suppose we could ask Jesus what He loves most in all this world of His, what do you think He would say? (His children.) Perhaps He would answer—

What God makes are:

Little diamonds, little pearls,  
Little fishes, little squirrels,  
But the sweetest of them all  
Are the little boys and girls.

Jesus loves us more than anyone else. He loves us even more than mother or father.

When Jesus was on this earth He told the people how He loved little children. (Relate the story as found in the text. As it has been recently given in our department try and draw the story from the children as much as possible, having them fill in the words of Jesus or Memory Gem, etc.)

How wonderful it would be to have Jesus here now to take us on His knee as He did the children in our story. Wouldn't you like to have given Him flowers as the little girl did? Even though He is not here we know that He loves us. What tells us so? (Bring out individual testimonies of blessings received through Him.)

We should feel very proud and happy to know that Jesus loves us so. How splendid it will be if we can show our gratitude and love to Him for all He does for us. How can we show Jesus that we would like always to be loved by Him? (Many beautiful, simple expressions should be sought here. Do not be satisfied with just the answer, "Be good.") This story of Jesus tells me how I should treat my little friends. Does it tell you how to treat your little playmates or little brothers and sisters?

(Besides the suggestive material here, teachers should not lose the opportunity of using in this lesson one of the most beautiful picture studies we have. A splendid approach could also be worked out from one of the songs suggested.)

### Lesson 13. True to the Faith

**Text:** "Bible and Church History Stories," page 62.

**Additional Reference:** "Our Church and People," (Evans) pages 115-121.

**Second Sunday, October 10, 1926**

### Lesson 14. Nauvoo the Beautiful—A Day of God's Power.

**Text:** "Bible and Church History Stories," page 66.

Additional Reference: "Our Church and People," (Evans) pages 122-129.

### Third Sunday, October 17, 1926

#### Lesson 15. The Martyrdom.

Text: "Bible and Church History Stories," page 71.

Additional Reference: "Our Church and People," (Evans) pages 148-152 (read also the chapter "Side-lights on the Prophet," pages 153-157.)

### Fourth Sunday, October 24, 1926

#### Lesson 16. Another Moses Called— Brigham Young.

Text: "Bible and Church History Stories," page 75.

Additional Reference: "Our Church and People," (Evans) pages 158-177.

### Fifth Sunday, October 31, 1926

The fifth Sunday can be used for review purposes or to catch up with the lessons.

## KINDERGARTEN DEPARTMENT

*Wm. A. Morton, Chairman; Charles J. Ross, assisted by Ina Johnson, Blanche Love Gee and Inez Witbeck*

### LESSONS FOR OCTOBER

#### First Sunday, October 3, 1926

##### Uniform Fast Day Lesson

Topic: The Blessing of Little Children.  
Time: Just after Christ foretold His death.

Place: On the coasts of Judea.

General Reference: Sunday Morning in the Kindergarten, Lesson 46; also see Superintendents' Department. Jesus the Christ, pages 475-476.

Objective: All who are honest and pure in heart shall return to the presence of their Father.

I. Jesus was preaching on the coast of Judea.

1. Mothers bring their children to be blessed.

a. The disciples want to send them away.

b. Jesus rebukes the disciples and asks them to bring the children to Him.

(1) He told them the kingdom of God was composed of children.

(2) Those who could not receive the kingdom of God as a little child should not enter in.

2. The children are brought to Jesus.

a. Jesus takes them and places His hands on their heads.

b. They go away rejoicing.

II. Blessings received today.

1. Blessed and named when babies.

2. Blessed when ill.

3. Blessed when sent on missions.

4. Every one should live to enjoy the blessings given him.

5. Blessings come from God.

Rest Exercise: Teach and dramatize the song, "Clouds of Gray," Patty Hill's Song Book. (Have every child participate in the dramatization.)

Suggestive Song: "Nature's Good-Night" Patty Hill.

Gem:

"When I run about all day

When I kneel at night to pray,  
God Sees,

Need I ever know a fear?

Night and day my Father's near:—  
God sees."

—May Mapes Dodge.

#### Second Sunday, October 10, 1926

Topic: Jesus' Call to the Fisherman.

Time: When Jesus began His ministry.

Place: By the sea of Galilee.

Text: Matt. 4:18-22; 10:1-10.

General Reference: Sunday Morning in the Kindergarten, Lesson 65. See 1924 Juvenile lesson for October.

Objective: Those who are obedient to the Master's call become more helpful to their fellowmen.

Suggestions: Peter and James were humble, steady in their work. They were faithful workers or Jesus never would have chosen them. They were obedient to their parents as boys. Helpful and useful, the kind of men they were when



Jesus chose them proves the kind of children they were when little.

If we want to serve our Father when we are old, we must begin when small. Obedience to parents, learning to be helpful and useful when small will prepare us for any work the Lord might see fit to give us when we are older. The Lord always selects the faithful member.

Rest Exercise: Same as for last Sunday.

Song: "Obedience," Kindergarten and Primary Songs, Thomassen, page 16.

Gem:

"Even I a little child  
May help someone to day.  
I can make my parents glad  
If quickly I obey."

### Third Sunday, October 17, 1926

Topic: Authority of Christ again restored to the earth.

Time: In the latter day.

Place: In Nauvoo.

Text: History of the Church, vol. 1, pages 40-42.

General Reference: Sunday Morning in the Kindergarten, lesson 66; 1924 Juvenile lesson for October.

Objective: In order to officiate in the ordinances of the Gospel a man must be called by those in authority.

Suggestions: People could not see the need of baptism as Joseph Smith taught it. But it was given to Joseph as the correct form. Then, too, it was the same manner in which Christ was baptized. As Christ set the example, we therefore, know that it is the correct mode of baptism.

Again we have the Sacrament. Jesus gave it to His disciples just before His departure and told them to meet often and do it in remembrance of Him. It was also given Joseph Smith. He was told how to administer the sacrament—what to say, and what they would use, (bread and water); also how and when they should partake of it.

The power of healing the sick and afflicted was given to Joseph also.

So today we have the same power on earth to help us as Jesus used when He was on the earth. How grateful we should be, and to show our gratitude we should do the will of our Heavenly Father and keep His commandments.

Help the children to see that if they do these things when they are little, they will when they are larger.

Rest Exercise: Lead the children to suggest what Mother Nature is doing to

prepare for winter—the flowers are going to sleep—the leaves are falling—birds flying to the South, etc. Dramatize the suggestions offered.

Song: "We Thank Thee, O God, for a Prophet," page 102, D. S. S. Song Book.

Gem: Same as for second Sunday.

### Fourth Sunday, October 24, 1926

Topic: A missionary call and experience.

Text: "Sunday Morning in the Kindergarten;" also "My First Mission," George Q. Cannon.

Time: When Elder Cannon was on a mission.

Place: In the mission field in Hawaii.

Objective: Sacrifice through love for the Gospel, brings spiritual blessings.

Suggestions: Tell the children of the experiences Elder Cannon had, and how he sought the Lord for help on every occasion. How and why he was blessed. We never need to be afraid if we obey the teachings of our Heavenly Father and do what we know is right.

"Seek ye first the kingdom of Heaven and all else will be added." Oh, if we could only realize the importance and full meaning of that statement. There would be less dishonesty and more righteousness in the world today. There is nothing on this earth that can give us the joy and happiness like the Spirit of our Heavenly Father. Why not, then, seek for that which gives us the greatest joy and happiness on this earth and fits us for the life to come?

Any missionary experience where faith, faithfulness, and prayerfulness has saved, or helped, may be used to illustrate the thought desired to be put over.

Rest Exercise: Sing and dramatize "Clouds of Gray."

Review previous songs learned during the month or teach and sing last verse of "Jesus Wants Me for a Sunbeam," page 211, D. S. S. Songs.

Gem:

"Remember your prayers, little children,  
Both morning and evening each day,  
The Lord is e'er ready to hear you  
He loves all His children to pray."

### Fifth Sunday, October 31, 1926

Topic: Why I should use all my time profitably.

Text: Titus 3; James 1 and 2 chapters: Hebrew: 5.

Objective: To teach that if we desire eternal life we must work for it.

Suggestions: Tell the story of "How Bessie Became a Wonderful Woman," and apply to the life of the Kindergarten children.

I. Bessie as a child in the home.

1. Her parents were very poor.

Bessie helped in the home when only four and five years old.

(1) Washed, wiped and put away dishes.

(2) Dusted.

(3) Cared for the baby.

b. Bessie at play.

(1) Took good care of her doll.

(3) Kept her play house clean and tidy.

(4) Took care of her toys and put them away when through playing.

c. Obedient to parents.

When mother or father called she put her doll down and went cheerfully to help.

II. When Bessie grew up.

1. Bessie had learned to work and to do her work well by doing things the right way when a child.

2. Every body wanted Bessie to help them.

3. Bessie was so cheerful and happy, always willing to help.

4. Bessie learned, "Whatever you do, do with your might, for things done by halves, are never done right." She also learned that when you have learned to do things and do them right every body wants you to help them.

Rest Exercise: Let the children show you how they would put their toys away, their clothes at night, the dishes, etc., letting the teacher suggest only when they need some help in putting things just the way they ought to be.

### Preview Questions

1. Why is it necessary for little children to be blessed when given a name?

2. Why were James and Peter chosen as disciples of Christ?

3. How are we benefitted by having the power of the Priesthood in our midst?

4. Point out three of the most essential things that you consider necessary for a missionary to do in order to be successful in his work. Why not have the same for every day life?

5. Show how childish play or the things that a child does when small influences his later life.



SOMERSET BRANCH SUNDAY SCHOOL, WESTERN STATES MISSION.

More than half of the people in the picture are non-members of the Church. Superintendent, Elmer R. Matthews; First Assistant, Ephraim Mublestein; Second Assistant, James A. Nuttall.

# RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,  
Brigham Young University*

President Guy C. Wilson to Supervise  
Teacher Training and Religion Class  
Work.

No doubt Religion Class workers throughout the Church have already been made aware of the fact that Guy C. Wilson former president of the L. D. S. University has been appointed an assistant in the Department of Education, his labors to be principally in the supervision of teacher training work. This news, to those who are acquainted with President Wilson as a man and a teacher, and especially as a teacher of teachers must have been received with pleasure.

There is no organization in the Church which stresses, and must stress, the preparation of teachers as the Religion Class organization does, for the reason that the Religion Class teacher is thrown into direct comparison with the day school teacher and must compare favorably if he or she is to succeed. The day schools are manned by teachers who have received long and careful training for their profession. They have not only been instructed how to teach but have trained for teaching under expert supervision. They know the latest methods and are supposed to be masters of the matter which they are expected to teach.

The teacher training work aims to prepare the teachers of auxiliary organizations for their jobs. In this way many a young teacher has received a worthwhile training in the greatest of all professions—the one that the Master so emphasized and illustrated.

President Wilson's long connection with the teaching profession; his excellent training for the profession, and his sympathetic attitude toward teachers and their work are bound to show themselves in the teacher training undertaking. Furthermore, Religion Class workers who know President Wilson are doubly happy at his selection for this important work on account of the fact that he has always been a staunch supporter of the Religion Class movement, and understands its needs as well perhaps, as any man in the Church. His burning testimony of the truthfulness of the Gospel, and his firm faith in its future, further qualify him for the great mission to which he has been called. He will also render

service in the great Religion Class movement.

The appointment of President Wilson has some significance in another way. It indicates that the Church is becoming more and more a teaching organization, and it believes in the trained teacher. If the great teaching forces of this Church can be mobilized and trained in sound principles of teaching there is no question but that the Church will advance in its march towards an ideally educated and appreciative membership and an ideally wise and sympathetic leadership.

## Vacation and Preparation

In all of the school systems of the state vacation is preparation time. During the period that the children are at home and the school house is empty, the boards of education of the various districts become busier than ever in connection with the school work. The superintendent and principals are especially active until they have secured every teacher and know what every teacher is going to teach, how he is going to teach, and with what equipment he is going to teach. The stake superintendent, then might well call his stake faculty together and assign them the work of assisting in organizing the various ward classes. The bishops should select their principals early and encourage them to get a corps of teachers lined up.

Vacation time, too, is an ideal time in which to give a little attention to text books and equipment including a place for the class to be held. All problems connected with all of these matters must be solved some time, therefore, why not solve them while there is yet time?

The Religion Class hand book will offer suggestions to both stake and ward boards. This hand book could profitably be read just now by all workers in the Religion Class movement. From it many ideas of organization and conduct of the work may be had.

In many stakes, Religion Class has become as regular as day school. In such stakes, the problems for next year are largely already solved. Let all stake and ward workers, upon whose shoulders rests this important work be fully prepared for the opening day.

### Suggestions for the Opening Day

The opening day of Religion Class is an important day in the lives of the children and also in the life of the class itself. If on that opening day a program is carried out that will interest nay, charm, the children, the success of the class for the entire year is pretty well assured. If, on the other hand, the class goes off poorly the next class will be increasingly difficult.

Now I may be wrong, but it seems to me that considerable attention should be given to that first day. The corps of teachers should be present; the work or play—whatever is to be given—should be well in hand; and the presence of adults should be arranged to give dignity to the occasion.

I am not sure that the teacher shouldn't make that first recitation period one of entertainment, largely. The children should be angled for in an expert manner. The story upon that first day should be exceptionally well given; the memory gem should be especially interesting. I am not sure that a little program wouldn't be just the thing.

Children like to learn. If every teacher could have a happy little song to spring upon them, one that has not been sung thread-bare, one that is new and that contains some thoughts interesting to children, it would be an aid in drawing the children back again. A new story that could be told in parts would be helpful. That first lesson should be so planned that it will arouse intellectual curiosity. Pictures or plants or rocks or

willows or flowers for the children to see would help the occasion.

The teacher should go before her class with a prayerful, but cheerful, confident heart full of enthusiasm for the work.

### Advertise Religion Class

Newspaper propaganda regarding Religion Class, Programs given in sacrament meetings are all aids in making the movement known, in removing prejudice, and in securing pupils for the class. These mediums should not be neglected.

### Daybreak

Henry W. Longfellow

A wind came out of the sea,  
And said, "O mists, make room for me."

It hailed the ships and cried, "Sail on,  
Ye mariners the night is gone."

And hurried landward far away,  
Crying, "Awake! it is day!"

It said unto the forest, "Shout!  
Hang all your leafy banners out!"

It touched the woodbird's folded wing,  
And said, "O bird, awake and sing."

And o'er the farms "O Chanticleer,  
Your clarion blow; the day is near."

It whispered to the fields of corn,  
"Bow down, and hail the coming morn."

It shouted through the belfry-tower,  
"Awake, O bell! Proclaim the hour!"

It crossed the churchyard with a sigh,  
And said, "Not yet, in quiet lie."

—From Songs of Nature.



KINDERGARTEN AND PRIMARY DEPARTMENT  
4th Ward Sunday School, Ogden Stake.



# CHILDREN'S SECTION

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## The Hut at the End of the Valley

*Translated from the Italian by R. A. A. R.*

"May the Lord bless you and give you sons!" exclaimed the good dames as Agapito and Ginditta, at the conclusion of the marriage ceremony, descended the steps of the church amidst a showering of handfuls of rice as was the custom.

"Did you hear?" murmured Agapito as soon as they were alone, taking the two hands of his young bride in his own.

"Certainly," responded Ginditta. "But what need have we for children? Are we not happy enough as it is? For my part I do not desire children, and I pray God that He will not send me any."

These words astonished Agapito. But Ginditta was as fresh and beautiful as a rose,—Agapito loved her so completely that for nothing in the world would he have ventured to oppose her; and therefore he said nothing more about it.

And they lived together in their little hut in the mountain village, which by three bridges spanned the torrent. Agapito fished, and cut wood in the forest. Ginditta spun and wove, and in pleasant weather, gathered flowers and vine leaves to decorate the supper table when her husband returned home weary after work. They lived a seclusive life but they were contented, having plenty of good things to eat, and the love light of each other's eyes.

But Ginditta wished to be yet more contented and said to Agapito: "These neighbors make me tired. Every day

they knock at the door. One wants to borrow a little salt, another a few sticks of wood. They promise to pay it back but you see that they do not. At this rate, we shall lose so much that we cannot put by anything for old age. Could we not build us a hut at the very end of the valley. Surely up there we should never be bothered, not to consider how you would be the only one at the head of the torrent and the big-gest trout would be yours."

"Let us do as you say," agreed Agapito, who accepted any word from the mouth of Ginditta as if an angel had spoken it.

So they ascended to the end of the valley. And Agapito went to work with his axe to construct a hut so near to the torrent, as Ginditta had suggested, that he could fish from the window.

Now the husband and wife lived in perfect solitude far from the village, happy as ever, only more so, since the troublesome neighbors were not tempted to come such a great distance to borrow.

But one night it rained incessantly,—the torrent swelled and carried the hut away.

"What will happen to the poor village?" said Ginditta. "There the flood will be worse than here because so many other streams flow into it."

And when the sun came out, from behind the clouds, she hastened to the village, but was stupified to find each hut in its place; and this because of some sacks of wool that had been piled

up, the villagers working all night by lantern light, united as one man.

"Patience," said Ginditta. "We will rebuild our house. But this time it shall be so high that the flood cannot snatch it even if it carries water from a hundred valleys."

And Agapito, taking his axe, built another hut at the end of the valley midway up the mountain side where the torrent's roar could scarcely be heard and where nothing but bushes or the branches of trees ever brushed against their door.

Years and years went by.

Then, one evening, as the wind made melancholy sounds through the wood, Agapito said to Ginditta: "How I repent giving heed to you, and not desiring children. Here we are now, and old age is near. Our home is empty and drear. Our days are long and full of care. Who is there to share with us the good things you prepare, and who is there to love you but me?" He rested his chin on his hands, and continued: "Alas! that God gives children only to those who are young, and now it is too late to ask for any."

Scarcely had he spoken these words when the door was thrown violently open as if by the wind.

"Heavens!" cried Ginditta, rising to her feet. "The wolf."

And truly, there was the aspect of a wolf in the animal that stood on the threshold with his black coat of hair and his dark eyes shining like coals of fire.

"We shall call him Lupo (Wolf), if you like," said Agapito. "But this is a dog. Do you want to see how I can stroke him?" As he did so the dog wagged his tail, seemingly glad to have found a refuge. He ate greedily of the sop which Ginditta offered and then stretched out at Agapito's feet to sleep.

"Let us thank fortune, wife," said he. "This dog will be our comfort in our old age."

Then at daylight he called "Lupo." The animal came leaping and barking joyously, and followed far from the hut his newfound master.

Through deep wood and torrent, over bush and bramble, or frozen lake, everywhere Lupo followed eagerly. And if he was missing for but a moment Agapito needed only to call "Lupo," and with a bound he would come panting to his side. Thus he was a constant attendant of Agapito, who was well pleased to have such a lively companion in his daily tramps. And Ginditta's day was more full, also. Besides setting the table for herself and Agapito she had the dog to think about, and prepared his meal at the same time. The meal hours were recreational for all. After they had finished eating, Lupo would scamper from one to the other, his dog eyes shining with delight. Ginditta would take his slender nose between her hands and tap him playfully, talking caressingly to him, and laughing the while.

"Didn't I tell you he would be our comfort," commented Agapito, and he laughed, too, with an air of satisfaction as he smoked his pipe.

But they did not laugh one evening when it was almost dark in the wood, and Lupo began to bark excitedly "What is the matter?" demanded Agapito, approaching the dog.

A little boy was standing there.

"How did you ever get here, son?"

The child related how he had lost his way in the wood. He cried to go back to the village for his mama.

"Do not cry," said Agapito, kindly, "I will take you to the village right away. But it is night now as you see and it would not be safe to try to find our way there in the dark. You can come with me, and stay in my house, and in the morning as soon as the sun is up I will take you to your mama."

The little fellow let Agapito take him by the hand, but he cried out when Lupo jumped up to him.

"Do not be afraid. This is a very good friend whose name is Lupo," assured Agapito. And, in fact, on arriving at the hut, the little fellow and Lupo entered as if they were old acquaintances.

"Oh, what a pretty boy is this you have brought me," exclaimed Ginditta when she saw him with his aureole of blond curls above his large, innocent eyes, lying in the white bed where she had placed him. "Is it not indeed God who has sent him? Benvenuto (Welcome) is his name, and welcome let him be!"

"What may these words mean?" asked Agapito in a tremulous voice.

They tried till dawn to sleep with the unknown child lying between them, but neither one nor the other could do so. They listened throughout the night to the quiet breathing of the little creature reposing across their arms. When at last the first streak of daylight shone through the aperture of the closed blind, Agapito said again, "What did those words you spoke yesterday mean, wife? Because of these words I have not been able to close my eyes all night."

"They mean that I think God has had pity and compassion on us, and has sent this boy named Benvenuto, and we must accept him as our son, and raise him."

"What!" exclaimed Agapito. "Do you counsel me not to return him to the village? What about his poor mother?"

Benvenuto had awakened refreshed, his rosy cheeks contrasting delicately with his blond curls. At first he was about to cry, but when Lupo climbed upon his bed, he laughed. The hut was bright with sunlight, Benvenuto thought of nothing but to play, and as soon as Ginditta had helped him to dress he raced away through the bushes to frolic on the grass with Lupo.

Months and months went by, and Benvenuto grew. He had learned to

perform many little tasks after summer had given place to snow. He started the fire, brought water from the torrent, carried the bag of trout or sticks of wood Agapito chopped.

"Call me mama! Am I not your mama?" Ginditta had said to him. Agapito smiled.

In truth, they were happy now. They almost shed tears of joy to see the curly-headed, blue-eyed boy seated with them at the table, and Lupo near lifting his slender nose to get crumbs from the table cloth.

"Ah, what would become of us if we missed this child?" sighed Ginditta.

She had fear. Continually she anticipated some misfortune. What if Benvenuto should lose his footing high up among the rocks, or some Gypsy or evil person should steal him or harm him? And when it drew towards night near the time when Benvenuto was to return, she had no peace. She walked to and fro, and stood long in the doorway, and listened, pale and trembling.

"What could happen to him?" asked Agapito. "He knows the road by heart, and is not Lupo with him, besides?"

But Ginditta was not reassured. She was fearful of everything, and her agitation was increased by even so much as the faint whistling of a squirrel, the sighing of the wind in the branches, the slightest sound in the night-time, of the shadow of a cloud, of bright moonlight; and sometimes in the obscurity of night she got up and seated herself with her tightened fingers pressed into her cheeks, gritting her teeth, and breathing fast.

Then one evening there came a knock at the door. Veritable terror took possession of her. She seized Benvenuto and flew to conceal him in another room. The knock was repeated, a voice was heard pleading, "Open, for the love of heaven!"

Agapito opened the door, and standing there was a woman who was still young but apparently suffering from some malady.

"God give you peace," said the unknown woman. "Have you seen pass by a little boy by the name of Benvenuto? Three years ago he was lost in this wood, and for three years I have been searching for him."

"Ah, my poor woman," said Ginditta. "Who could imagine that we should see anyone pass here at the end of the valley? Years go by without our seeing a living human being. Did you not know we left the village to live in solitude?"

"Nevertheless, when I came near this hut I felt my heart beat fast. Why should that be?"

"Why, the poor woman! What do we know of the hearts of others? It would be well indeed if we knew our own. Leave us in peace. Night is coming on now, and we wish to close our door."

"Very well, close your door. I ask nothing from you, only to let me find a place a little way off from your doorway. I will sleep on this little bit of straw."

"Go along on your way as I have told you. We don't want anyone near our hut at all. Go away, or I shall call the dog!"

The stranger turned as if to go, when from the shadow where he had been sitting, Agapito rose, and called: "Come back! your son is here!"

He ran and fetched Benvenuto, and

restored him to the arms of the true mother.

"And now?" sobbed Ginditta, while mother and son passed onward into the distance followed exultantly, too, by Lupo, "what is there left to me? Where can I find solace for my poor heart now?"

Agapito made no response. He passed the back of his hand over his eyes that were filled with tears.

The spring came with its blue skies and sunny, flowering meadows. But snow and thick dense ice settled in around the hut in the bushes, the following winter. The sky could not be seen. Barely an oblique ray of sunlight pierced the desolation during the middle of the day, and played on the eaves; all the rest lay in shadow.

Agapito and Ginditta alone in the hut were cold; they shivered and their teeth chattered. Agapito piled wood high in the fireplace, all that he had gathered from the forest during the summer. But the old people could not get warm, however near they got to the flames. The cold seemed to have penetrated their very bones, and they were unable to move about. They could only sit and shiver.

A goat herder happened one day to come in sight of this hut, and seeing the door half open, he entered, and found the old man and his wife frozen to death in the attitude of trying to warm themselves over the fireplace which was still glowing with living coals.

—*Angiolo Silvio Novaro.*

### Bits of Philosophy

The real saint never feels very saintly.

Of true riches we keep only what we give away.

Our joy is as deep as is our gratitude for what we have.

Sentiment feeds the fancy; truth satisfies the deep hunger of the soul.

We never do anything admirable while we are seeking for admiration.

Declamation is what we resort to when our hearts are empty and we are real anxious to let people know about it.

—*Nephi Jensen.*





# The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

## When the Dog Told on Dean

Dean's mother had often told him never to go down to the river to swim without her permission. He had never done so, until one day his mother went to town. Now, Dean had a little dog which he loved very much. It went with him every place he went. Today Dean thought, "Well, nobody is here to tell mother, so I will go down to the river and have a little swim, then I will go back to the house before mother gets home."

So away he went, taking his dog with him. He never once thought his dog could tell on him. While Dean was swimming, the dog was playing with his clothes. While he was playing with them he happened to knock Dean's shirt into the water. Dean swam over and put the shirt on the river bank. The dog took the shirt in his mouth, I guess he thought it should be hung up to dry. At any rate, he went to the house and started to bark. Dean's mother who had returned, not finding Dean in the house, thought he had gone for a walk, taking

his dog with him. When she heard the dog bark, she went out to meet him. When she saw the dog alone with Dean's shirt in his mouth, she knew where Dean was. She called him, and Dean climbed out and started to dress, but could not find his shirt, so he went to the house without his shirt on. His mother scolded him for disobeying her.

Dean said, "I'll never go in swimming again, at least not while we have a dog."

Age 10.

Vesta Neilsen,  
Preston, Idaho.

## Protection

I saw the cow,  
The cow saw me,  
I ran to hide behind the tree.  
The tree was slim  
And I was fat,  
So I could still be seen at that.  
The cow stared hard;  
I screamed with fright—  
My mother came and held me tight!

Age 7.

Lora Fern Starr,  
St. George, Utah.



Age 12 Drawn by Aileen Vane  
Springville, Utah

### The Little Brooklet

Oh I saw a little brook,  
With such a happy look,  
As it frolicked all the day,  
At its work and at its play.

It sang a merry tune,  
On a lovely day in June.  
And the little robin gay,  
Runs along its sides at play.

On its bank are grasses green  
On its face are shadows seen,  
And it seems to say to me,  
What a happy world we see.

Donna Maxfield,  
Sandy, R. F. D. No. 4,  
Butler, Utah.

Age 12.

### A True Story

Last summer I spent many weeks in bed with leakage of the heart. Then I got a hemorrhage from the nose and nearly bled to death. I didn't seem to improve very much, then my feet commenced to swell so big, and at last it turned to dropsy. I wasn't in much pain but it was sure hard to breathe.

They took me to the hospital, where they did all in their power for me, but didn't seem to help. I was unable to lay down for a long time. At times I would take sinking spells and be gone for several minutes.

Then the Elders came and told me I should live and be a living testimony, and not long after those dear brethren had gone the swelling started to leave my body.

They prayed for me in Sunday School, Primary, Temple, and all their gatherings.

And now that I am able to walk around and feel as well as I do, I am sure thankful the Lord has helped me to get well. I can go to Sunday School and Primary, but not day school.

Miss Winona Olsen,  
Box 14, Axtell, Utah.

Age 11.

### Little Daisies

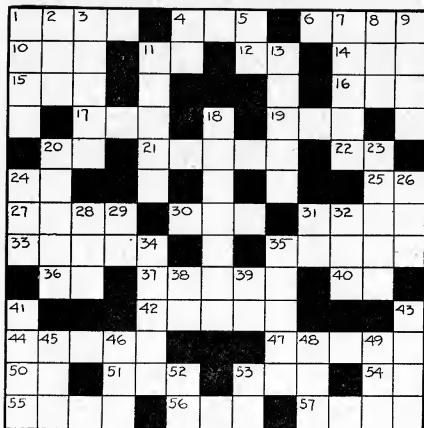
Deep beneath the sod they say  
Is where the little daisies lay;  
But in the springtime, near  
Above the ground they will appear.

Looking up with shining faces,  
Crowded in their tiny places,  
Then the bees will come with pride,  
To spread the pollen far and wide.

Then the children shout and cheer;  
'Tis the season of the year,  
When we gather daisies fair,  
In the meadow here and there.

Pearl Strong,  
Box 132, Springville, Utah.

Age 15.



I'LL HAVE A CIRCUS WITH THIS ONE



## Cross-Word Animal Puzzle

Prizes of books will be given each of the first ten under seventeen who correctly solve the cross word puzzle on this page, and sends us the best original drawing, or photograph, or the best article of not to exceed three hundred words or poem of not to exceed

twenty lines on any subject. Answers must be in by September 1, 1926, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, **Juvenile Instructor**, Room 202, L. D. S. Church Office Building, Salt Lake City, Utah.

### Horizontal

1. Fierce animal.
4. Rodent.
6. Carnivorous marine mammal.
10. Grain.
11. Belonging to me.
12. Exclamation.
14. Twelve.
15. Skill.
16. Prefix meaning "in place of."
17. I owe you.
19. A species of deer
20. Abb. for name of Southern State.
21. Russian antelope.
22. Abb. for unit of weight.
24. Exclamation.
25. Near.
27. Farm animal.
30. Poem.
31. Rabbit.
33. Something found in ether.
35. A species of tree.

36. South America.
37. The cape elk.
40. Man's name.
42. Suited
44. Farewell.
47. Stage whisper.
50. Behold.
51. Skill.
53. Edged tool.
54. That is.
55. Terror.
56. Possess as one's property.
57. Row or rank.

### Vertical





1. The wild hog.
2. Organ of hearing.
3. Top floor.
4. Railway.
5. Toward.
7. Throw off.
8. Tune.
9. Very savage animal.
11. Harmless rodent.










13. Small Hare-like mammal.
18. Dangerous animal of cat family.
20. Discharges.
23. Made naked.
24. To grow old.
26. Half a score.
28. Exclamation.
29. First name of famous ball player.
31. High school.
35. A tailless Monkey.
34. Animal allied to the Monkey.
35. African antelope.
38. Note of the scale.
39. New England.
41. Young of a farm animal.
43. A timid animal.
45. Female antelope.
46. Organ of hearing
48. Fixed.
49. Expire.





# Queen Bee's Crown.







IX.


































**M**OO-moo!" said a great voice like a  over Trixie's . "Ting-a-ling," went a tinkling  and "Ha-ha," laughed a merry little voice. Trixie and Bobby Bee had come back over the stone  to

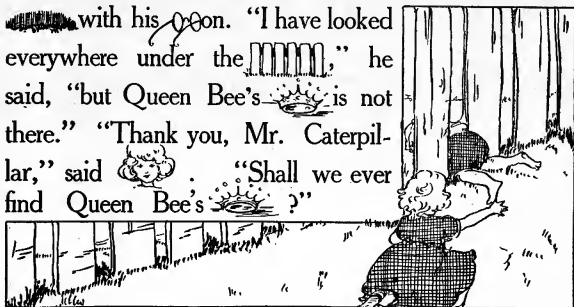
the meadow, and there was Mrs. Moo the  with her  around her  and there was dear little Dick Dandelion with his yellow  and his green  and a  and a  and a  and a , tending his mother's garden. His

were so fat they would hardly go round the big . "O Dick," cried Bobby , "Queen Bee has lost her ! Have you seen it anywhere?" "No," said Dick, shaking his yellow ,

"but here in the meadow things are always rolling down under the  and hiding there--  and  and  and . So maybe Queen Bee's  has rolled under there too. Mr. Fuzzy Caterpillar would look for you." "Good!" said

. And away they went and found Mr. Fuzzy , sitting under a  reading his .

with his  on his nose. "Dear Mr. Caterpillar," said , "will you look under the  for us and see if Queen Bee's  is there?" "To be sure, I will," said kind Mr. Caterpillar, and he put down his  and got down on his  and  and crawled under the  with his  on. And Dick was so excited that he got right down on his  and  and crawled under the  too! But Dick was such a fat little  that he could not get through the . He stuck half way and kicked and wriggled like a little fat . "I'm squashed, I'm squashed!" he cried. "Save me!" Then  ran and took hold of his two little  and pulled, and chug! out he came, and away he ran to his  and his  and his  and his  to finish tending his mother's garden. But out crawled kind  with his  on. "I have looked everywhere under the " he said, "but Queen Bee's  is not there." "Thank you, Mr. Caterpillar," said , "Shall we ever find Queen Bee's ?"





# The Funny Bone

## Or a Mustard Plaster

He: "That auto horn needs oil."

She: "It sounds to me like it needs cough syrup."

## A New Hobby

Wife: "John, the bill collector is at the door."

Husband: "Tell him to take that pile on my desk."

## Righto!

Teacher: "If the President, Vice President and all the members of the cabinet died, who would officiate?"

Pupil: "The undertaker."

## Table Etiquette

"It was the spirit of your uncle that made that table turn over and do those queer stunts."

"Well, I'm not surprised. Uncle also did have such terrible table manners."

## Mistaken Identity

Mother: "Johnny, stop using such dreadful language."

Johnny: "Well, Shakespeare uses it."

Mother: "Then don't play with him. He's not a fit companion."

## So's Your Old Man

Mrs. A. "So your son is through with high school, is he?"

Mrs. B. "Yes, and he is filled with funny ideas. He says that he is descended from a monkey. I'm sure that he can't be right, unless he is referring to his father."

## Sniff, Sniff!

Boy: "What is ~~a~~ grass widow?"

Father: "A woman whose husband died of hay fever."

## Escaped?

When the Donkey saw the Zebra,

He began to switch his tail.

"Well, I never!" was his comment,

"There's a mule that's been in jail."

## Possessed

"This afternoon," the presiding officer announced at the conference of ministers, "Elder Jones will read a paper on 'The Devil.' A good attendance is desired, as Brother Jones has spent much time on the paper and is full of his subject."

## Heavyweight

"It would please me mightily, Miss Stout," said Mr. Mugley, "to have you go to the theatre with me this evening."

"Have you secured the seats?" asked Miss Vera Stout.

"Oh! come now," he protested "You're not so heavy as all that."

## Some Mechanic!

"So," said the cripple, "You think you could make a pretty good valvet for me, do you? I have one glass eye, a wooden leg, a wax arm, and a toupe that needs looking after, not to mention a set of false teeth."

"Oh, that's all right," returned the applicant, "I have worked for two years in the assembling plant of the Ford factory."

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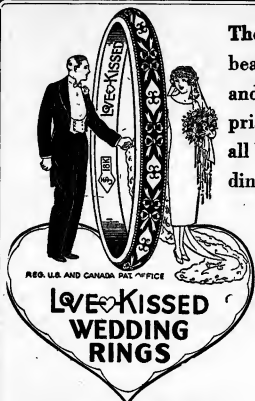
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